

LIBRARY OF CONGRESS
JUN
16
1904
PERIODICAL DIV.

Zion's Herald

WEDNESDAY, JUNE 15, 1904



REV. EDWIN M. RANDALL, D. D.
General Secretary Epworth League

COMMENCEMENT AT LASELL

THE exercises of Commencement week at Lasell Seminary began with the senior reception on Wednesday evening, June 1. Many of the old friends of the Seminary, together with a host of new ones, were present. Besides these there were many friends of the graduating class present. The receiving party consisted of Dr. C. C. Bragdon, principal; Miss Caroline Carpenter, assistant principal; Miss L. R. Potter, preceptress; and Miss Theodora Close, president of the senior class. During the latter part of the evening a banquet was served in the dining hall.

On Thursday evening the annual Commencement concert was given in the gymnasium by representatives from the various departments of music. The concert opened with a brilliant piano duet by Miss Merz and her teacher, Miss Louisa F. Parkhurst. Among the numbers worthy of special mention were the singing of the "Ave Maria" by Miss Forrest, the "Bridal Chorus" by the Lasell Glee Club, and a piano quartet by Misses Levor, Dale, Willett and Rowe. This concert clearly demonstrated that Lasell is living up to her reputation for being a great school for musical training.

Lasell Seminary has three literary societies. On Friday evening these societies gave a magnificent reception to the members of the senior class, in the shape of a banquet and toasts, in the dining hall. The tables radiated from a common centre, which was a mass of tropical plants and cut flowers. The responses to the toasts by the young women showed that these were literary societies not in name only.

Lasell has two military companies, which drill twice a week during the school year. On Saturday afternoon they gave a prize drill on the lawn. Before 6 o'clock in the morning the young women were upon the lawn decorating every visible thing with their company colors, so that by 8 o'clock everywhere the red competed with the yellow in such a way as to dazzle the eyes of the beholder. The drill was brilliant and exciting, and ended in the awarding of the company prize to Company B, the Junior Squad prizes to Miss Edna L. Thurston, of Cambridge, and Miss Helen F. Carter, of Dorchester, with honorable mention for Miss Helen M. Royse, of Lafayette, Ind. The Senior Squad prize was awarded to Miss Katherine Jenckes, of Newport, R. I., with honorable mention

Miss Jennie A. Hamilton, of Port Huron, Mich.

Baccalaureate Sunday was a time to be remembered. The long procession of students clad in white, led by the faculty and by the graduating class in black caps and gowns, extended under the maple boughs overhanging the walk almost from the Seminary to the church. The invocation was made by Dr. Haddock, the Scripture lesson was read by Dr. Southgate, pastor of the Congregational Church, and the prayer was offered by Rev. Dr. John W. Lindsay. The sermon, by Prof. Borden P. Bowne, which is printed in full elsewhere in this issue, was listened to with deepest interest by the great congregation.

Next to Commencement the greatest occasion at Lasell is "Class Night," for which great preparations had been made. All the driveways were bordered by red and white electric lights, representing the class colors. The "Crow's Nest," the peculiar possession of the senior class, was bordered with lights, while a brilliant piece on the front shone out with the figures '04. The first part of the program, consisting of exercises quite unique, was given in the gymnasium. Then a procession was formed on the front lawn, each senior, in black gown, being accompanied by a junior, or "supe," in white, bearing a torch. Headed by a band of music, the procession marched around the grounds twice and then held the camp-fire exercises, in which each member, with a speech, consigned to the flames an emblem (not a book) of some routine duty peculiarly onerous to her. A beautiful silver loving-cup was then passed around, and a toast was sung to each as she held the cup aloft and then pressed it to her lips.

The Commencement exercises were held in the Congregational Church, Tuesday, at 11 A. M. Prayer was offered by Professor Bowne. The address was delivered by ex-Governor John D. Long. It was chaste, beautiful, practical and impressive. We have never heard an address better fitted to the occasion, or one that made a deeper, and, as we believe, a more lasting impression. His last words to the members of the class, as they stood before him, were few, but full of suggestion. His last sentence was, "Remember Lasell." The address will appear in full in our columns next week. Dr. C. C. Bragdon then spoke a few tender and felicitous words to the class in his own inimitable way, after which the assistant principal, Miss Caroline Carpenter, called the young ladies forward, and Dr. Bragdon delivered to them their diplomas.

Returning to the Seminary, the graduates repaired to the "Crow's Nest" for the last time, sang their class songs, some of which contained "advice" to their successors, who stood in waiting, gave the "class yell," and surrendered this coveted possession to the class of '05, who also sang their songs and gave their "yell." They then repaired to the banquet tables under the great tent on the lawn, where they were joined by about four hundred guests and friends, and were beautifully served by the undergraduates.

The annual meeting of the Lasell Alumnae Association was held in the chapel at 3 o'clock, when an address was delivered by Elizabeth Y. Rutan, on "The Art of Story-Telling."

Notes

— Eight States and one foreign country were represented in the graduating class.

— Dr. Bragdon's return from the General Conference, at Los Angeles, in time for Commencement week, was an occasion of rejoicing on the part of all the teachers and students.

— There are already more applications for admission next fall than there have been at the

same time of the year for several years. The prospects now are that many will have to be turned away this year for want of room.

— A reception and tea given by the teachers and students of the Art department in the studio, afforded the young ladies and their friends a delightful opportunity to see some of the work done in this department during the year.

— The following are some of the subjects of the class papers of the graduates: "The Redemption of a Life," "Along the Via Appia," "Greek and Norse Mythology," "Japanese Home Life," "Shylock and Barabbas," "Wordsworth's Debt to Nature," "Secrets of the Rocks," "Two Noble Women," "Rosalind, the Novel and the Play," "Portia: a Study," "Cotton Mather and the Witchcraft Delusion," "The Australian Aborigines," "Elizabethan Fiction," "The Horses of St. Mark's," "Hull House and Her Children."



**THE
NORTH-WESTERN
LINE**

**THE
OVERLAND
LIMITED**

electric-lighted solid through

DAILY TRAIN

Chicago to California via the Chicago, Union Pacific and North-Western Line. Less than three days en route over the only double-track railway between Chicago and the Missouri River. Leaves Chicago 8.00 p. m. daily. Two other fast trains leave 10.35 p. m. and 11.35 p. m. for

**San Francisco,
Los Angeles and Portland**

The Best of Everything.

Send four-cent stamp for booklet on California or two-cent stamp for pamphlet describing The Overland Limited and the route it traverses.

All agents sell tickets via this line.

W. R.
Kiskern,
P. T. M. C.
& N. W. Ry.



Chicago,
Ill.

NW262

THE INTERNATIONAL LIBRARY

— OF —

FAMOUS LITERATURE

Selections from the world's great writers, ancient, mediæval and modern, with biographical and explanatory notes and with introductions by D. G. Mitchell and Andrew Lang.

Compiled by Nathan H. Dole, Forrest Morgan, and Caroline Ticknor.

♦ ♦ ♦ ♦

Twenty volumes of 9,800 pages. 8mo. Over 500 full-page illustrations. Binding half-morocco.

Price, \$35.00.

Published, to be sold by subscription only, at \$90.00.

Will be sent express paid to any place in New England.

GEO. E. WHITAKER,

36 Bromfield St., Boston

Methodist Mutual Fire Insurance

As ordered by the General Conference, 1896.

Fire, Lightning and Tornado Insurance at cost.

**THE NATIONAL MUTUAL CHURCH
INSURANCE CO.**
OF CHICAGO, ILL.

Organized by the Board of Insurance.

Do not wait for present insurance to expire. If now insured, date your applications ahead.

Insurance at actual cost, under an experienced and economical management, upon the easiest possible terms of payment, and ABSOLUTELY SAFE.

Profits divided pro rata each year.

J. B. HOBBS, Pres. J. R. LINDGREN, Treas.
HENRY C. JENNINGS, D. D., Vice-Pres.
HENRY P. MAGILL, Sec. and Mgr.

57 Washington St. Chicago, Ill.

Zion's Herald

Volume LXXXII

Boston, Wednesday, June 15, 1904

Number 24

ZION'S HERALD

CHARLES PARKHURST, Editor
GEORGE E. WHITAKER, Publisher
PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second-class matter.

Reforestation in France

SUCCESSFUL experiments on a broad scale have been made in southern France in the way of reforestation — of tracts overrun by the sands blown by ocean breezes — by means of the "pin maritime." There are now nearly 700,000 acres of "pins maritimes" growing in France, one-third of this area being under the control of the Government and two-thirds in private ownership. This work of reforestation is one of the most remarkable achievements ever wrought by human agency in the modification of natural conditions of soil and climate for the benefit of mankind. At the beginning of the nineteenth century the region between the Gironde and the Pyrenees was one of the most barren sections in the world. For one hundred miles along the shore of the Bay of Biscay stretched the gray sand-dunes which year by year pursued an irresistible march toward the heart of the most productive land in Europe, at a rate ranging from one to two hundred feet a year. Fields, meadows, vineyards, houses and churches were buried beneath the sands. But in the "pin maritime" was found a tree which could stay the march of the sand-dunes. Today these trees stand planted on thousands of sandy slopes, faithful guardians in whose shelter the vineyards and wheat-fields rest secure. The gray dunes have now become serried fortresses, protecting civilization and conducing to prosperity. After twelve years these trees become, under ordinary circumstances, large enough to be "worked" for resin, which they continue to yield for thirty years, and are then cut for timber.

College Women Defended

MISS M. CAREY THOMAS, president of Bryn Mawr College, in the course of an address delivered before the National Federation of Women's Clubs in St. Louis, contended that college women do marry, and marry wisely. If anything is proved, it is that a girl's going to college for four years does not affect her marriage any more than a man's going to college affects his marriage. The reason, then, why only about fifty per cent. of college

women marry is because the college women of the past have come from the classes in which only fifty per cent. of women marry. College life perhaps gives to women the intelligence to select their husbands a trifle more sensibly. College women, says President Thomas, have married two-thirds more men who were college graduates than their non-collegiate sisters have, and their husbands' average yearly income is much higher than the income of the husbands of their non-collegiate sisters. President Thomas furthermore points out that there are only two classes in which as a rule all women marry — the working class, in which the woman is not an expense, but contributes her share in household labor at home, or in paid work outside the home, and the rich class, where the women bring inherited wealth to their husbands. College women, it is claimed, are at least a little stronger than other women, and although, speaking generally, no modern families are large, the families of college women are a trifle larger than other women's, and the proportion of their children who survive the perils of infancy slightly greater.

Education in Uganda

EDUCATION is the very last interest that would naturally seem to be associated with Uganda, on the north shore of Victoria Nyanza, in Africa, where some seventeen years ago King Mwanga was burning his subjects for the atrocious crime of learning to read. But of late years the teachers in Uganda have had remarkable success. About 50,000 natives can now read and write. Photographs have just been forwarded to this country which portray such scenes as Baganda boys sitting on the earth floor of their school-room studying school readers, seated around a table learning to write, collected in crowds at a book shop waiting to buy one or more books on sale, or exchanging armfuls of cowrie shells on strings for copies of the Bible sold by black merchants. Many of the natives of Uganda may be recognized as "readers" by little cloth or skin bags in which they carry their precious books around with them. The quantity of books has only recently been equal to the demand. The opening of the railroad, however, has made it easier and cheaper for the natives to buy books. As long as books were carried from the coast on men's heads they were very expensive and limited in supply. One thousand cowries — the price of five weeks' food for one man — were often given for a school reader or a copy of the New Testament; and when a fresh supply of books arrived, the reed walls of the house in which they were stored sometimes threatened to give way under pressure of the crowds. The

Uganda Missions have had their years of great trial, but the Government census taken at the end of 1902 showed 1,070 churches for Protestant worship, 38,844 members of the Protestant Episcopal Church, and an average attendance at the church services of 52,471 natives. Including the Roman Catholic converts, 90,000 Africans around the northern shores of Victoria Nyanza now profess the Christian faith. The largest church, the brick cathedral of the Episcopalians at Mengo, seats 4,000 persons. Many scores of mission stations are scattered along the shores of the Lake, and nearly all the work is done by native teachers. The efforts of the white missionaries have been directed more and more of late to the teaching of the native instructors and the superintending of the labors of these candidates, who are eager, if humble, apostles of education. It is regarded as a fortunate circumstance that the Uganda language has presented no unusual difficulties in its mastery, so that under the guidance of foreigners possessed of great capacity for leadership the work of enlightenment has progressed rapidly.

Electric Power for Large Cities

IN San Francisco, Cal., a few years ago, the cost of electric current for power and light was fifteen cents for one horsepower per hour, while today the published price is almost exactly one-seventh of that amount; and it is practicable to deliver at the factory on the coast, from the melting snows and glaciers of the Rockies, power for the machinery at a smaller cost than that at which it is possible to produce that power by steam, even though the fuel were to be delivered at the factory boiler without cost to the power producer. It has been estimated that the amount of carbonic acid gas annually exhaled by the population of New York city is about 450,000 tons, and that this amount is less than three per cent. of that produced by the fuel combustion of the great metropolis. If by the means of the electrical transmission of power this great source of the contamination of the atmosphere can be removed, it is estimated that even the air of the greater cities will be practically as pure as that of the country.

Rare Birds in London Zoo

THE first pair of "keas" (*Nestor notabilis*) ever seen in England was lately sent to the London Zoo from New Zealand. Even in New Zealand the kea, which is a handsome greenish-brown bird, with crimson under its wings, is exclusively confined to certain mountains, little-inhabited districts of the South Island. The case of the kea is not an instance of the occurrence of the proverb, "Hand-

some is that handsome does," for this crimson-winged bird is cruel and voracious, and most unhandsome in all its actions. It has acquired an unenviable notoriety through its having learned, when food was scarce, to locate the exact spot on a sheep's back where it is necessary to peck in order to get at the fat around the kidneys. The birds come out in flocks, and, singling out a particular sheep, each alights on its back in turn, tears out the wool, and makes the sheep run away from the rest of the flock — when it is wearied, worn out, and its fat consumed. These birds have caused great trouble to the sheep-raisers of the South Island. Sheep pasturing below an elevation of 2,000 feet are, however, seldom molested.

Yellow Fever Parasite Discovered

THE Marine Hospital Service of Vera Cruz reports that the parasite causing yellow fever has at length been discovered. The remarkable work done in Cuba by Major Reed and his colleagues convicted the mosquito of the offence of spreading yellow fever, and disproved the old-time theory of the so-called "formites" — namely, clothes, bedding, etc., with which yellow fever patients had been in contact. It has been shown that contact with these is quite incapable of causing an attack of yellow fever, but that *Stegomyia fasciata*, a species of mosquito, is almost certainly the sole agent in spreading the disease. But for a time the actual cause of yellow fever — the germ — was not known. Several previous investigators, including Surgeon-General Sternberg, thought that they had found it, but subsequent study disproved this. According to the Vera Cruz Commission their microbe is a form of protozoan, similar to the malarial parasite, and not an ordinary bacterium. It goes through a cycle of changes analogous to those of the malarial germ, and its presence in the mosquito modifies the life of the latter in a way that favors the spread of the disease.

War in the Far East

THE Japanese and Russian armies have been manoeuvring for position this past week. Only a short distance now separates their main lines. General Kuroki has been acting with cautious aggression, and, while still at Feng-Wang-Cheng, is said to have pushed his advance into the Motien Mountains. The "First Army" under Kuroki, which is reported to have been reinforced by 20,000 men, has been engaged in important operations, reconnoitering in the direction of Liao-Yang, Hai-Cheng, Saimatsza and Siu-Yen, and dislodging the Russians after sharp fighting from successive positions. A Russian force of cavalry 4,000 strong was driven back towards Chi-Mu-Chang and Kiaochou. This suddenly increased activity of the Japanese in the neighborhood of Siu-Yen, which is west of Feng-Wang-Cheng, is believed by the Russians to be of the nature of a series of feints to distract attention from the operations before Port Arthur, whither, it is believed, more than half of the Japanese forces have gone. The bombardment of the coast by General Kuroki in the vicinity of Kiaochou is thought to have been another

feint. General Kuroki has occupied at Feng-Wang-Cheng a position at the hub of a wheel, his lines of possible attack radiating out from that centre toward an extended circumference, along which the Russians are compelled to spread their forces out very thin if they would confine the Japanese troops within the circle. Siu-Yen, now occupied by the Japanese, is considered to be of great strategical importance, as it commands perfectly the roads to Kalping, Haicheng and Siamatsza, and virtually controls the roads to Liao-yang and Mukden. The Russian demonstration in northeastern Korea in the province of Hamheung seems nearly ended. All the Cossacks have retired north of that point. It is thought that the Russians may be making preparations for a gradual retreat toward Vladivostok, gathering provisions on the way. A pessimistic tone prevails in St. Petersburg, where it is felt that a crisis in the affairs of Port Arthur is rapidly approaching, which Russia is powerless to prevent. An unconfirmed rumor states that a flanking movement of the Japanese around the Russian left from Feng-Wang-Cheng, on June 9, was repulsed with the loss of two whole battalions in an ambush. A rumor that the Vladivostok squadron has gone to Port Arthur has been denied. The Japanese are reported to have withdrawn a column which was attacked by the Russians at Pollenden, June 11, and then to have made a flank movement, catching the Russians in a trap and inflicting a loss of 800 men. There is no fresh news from Port Arthur.

Labor Struggle at Cripple Creek

THE bitter labor troubles at Cripple Creek, Col., which culminated in the explosion of an infernal machine underneath a station platform at Independence, near Cripple Creek, June 6, by which twelve non-union miners were killed, have been repressed by the deportation, June 10, under order of Adjutant General Sherman Bell, of the State National Guard, of seventy-six union miners. Martial law was declared in Teller County, June 8, and wholesale arrests were made at the scene of the outrage. A pitched battle between the militiamen and miners took place that day at Dunnville, six union miners being killed. The District Mine Owners' Association, which denies that the troubles are due to the defeat of the eight-hour law in Colorado, has declared that the war will be kept up until every union miner is driven out of Teller County. The Woman's Auxiliary of the Miners' Union has been forbidden by the military authorities to hold meetings. The owners of the Portland mine feel bitter over its closing by the military — an act which they allege to be wholly unnecessary. On the other hand, General Bell announces his firm determination to rid the county of all agitators, considering that the issue of free labor is at stake. He asserts that the Cripple Creek region is now "cleared up," and is sanguine that there will be no more trouble in that direction. All the mines are again in full operation except the Portland, and are employing non-union men. The executive board of the Western Federation of

Miners has appealed to President Roosevelt to investigate conditions in Colorado.

French Influence in Morocco

THE issue of the Perdicaris case is likely to prove the actual strength of French influence in Morocco, since Secretary Hay, through the United States Minister to Paris, has asked France to use its good offices to secure the captives' release, and France is at work on the case. The Sultan of Morocco is anxious to please France, through fear that the French might take a refusal as an excuse for establishing a protectorate over him, and the brigand Raisuli is supposed to want to please France because he is a partisan of the Moorish pretender and believes that the French are secretly supplying the pretender with arms. Raisuli is reported to have demanded as a condition of the release of the captives a full pardon, the dismissal of the pasha at Tangier, a payment of about \$70,000 in cash, and the control of a principality of 38 square kilometres commanding the main route from Tangier to Fez. France is evidently expected to guarantee the fulfillment of the political conditions imposed by the brigand chief. Secretary Hay has a delicate task in hand, and the spectacle of a Moorish brigand guarding a captive New Jersey millionaire in an inaccessible part of a wild section of Morocco, furnishes another illustration of the fact that truth is stranger than fiction. A well-organized plot to depose the Sultan is said to exist in Morocco, the projected revolution receiving the support of many religious sects. Raisuli has received the Sultan's letter regarding his demands, and unless he formulates fresh conditions, the early release of Mr. Perdicaris, who writes from the camp of the brigands that he is in good spirits and well treated, seems to be probable.

Russian Treatment of Japanese Prisoners

THE Russian rules for the treatment of prisoners of war, which were promulgated at St. Petersburg last Friday, are humane, and follow the most advanced ideas on the subject. A war bureau for the collection and distribution of every kind of information concerning prisoners has been established by the Russian Red Cross Society, under the presidency of Dr. De Martens, professor of International Law at the University of St. Petersburg, and recently president of The Hague Court which decided the Pious Fund Claims. A clause is, it is true, included which provides that the crews of Japanese merchantmen may be made prisoners of war, but this is in retaliation for the action of the Japanese in holding as prisoners the crews of captured Russian merchantmen. The rank and file of the Japanese soldiers receive the same rations as Russian soldiers. The officers in charge of prisoners are particularly commanded to see that the food of the Japanese corresponds as nearly as possible to that to which they have been accustomed in Japan. The prisoners will also receive the pay and do the work which Russian soldiers do. Japanese officers who are captured will be allowed a fair amount of pocket money. Quarters for Japanese prisoners are being prepared in Moscow.

WHAT DID THE GENERAL CONFERENCE DO ?

STUDENTS of Methodist history, and, indeed, all who care anything for clearness of vision in regard to facts, will do well to keep in mind, to begin with, the numerical order of the session of the General Conference just ended. It has been styled, without qualification, by the most of the official press, and by the *Daily Christian Advocate*, and even in some versions of the Episcopal Address, the "twenty-fourth General Conference;" the *New York Advocate* properly designates it as the "twenty-ninth." Whence comes the discrepancy? The first expression is entirely astray of the truth unless a qualifying term is used—the word "delegated." The first General Conference made up of delegates elected by the Annual Conferences met in 1812; hence the session of 1904 was the twenty-fourth "delegated" General Conference. But the first General Conference, proper, assembled in 1792, and counting from that date the session just ended was the twenty-ninth. It is a little singular that thus far no one has called attention to this fact, and that no one among the alert men who write for and conduct our papers has bethought himself to inquire into the discrepancies we have pointed out.

Some features of the session make it unique: It was the largest ever assembled; the number of delegates elected for the session in 1900 was 714; the Conference of 1904 numbered 762 on its rolls, including, as another unique feature, 23 women, who were present for the first time in the annals of the denomination with credentials unchallengeable. It was the only General Conference ever held on the Pacific Coast; the only other Western session to be mentioned alongside of it being that which was held in Omaha, in 1892, nearly two thousand miles to the northeast of Los Angeles. It was the only General Conference that ever was welcomed with tropical fruits and flowers in endless variety and in lavish profusion. And it did some notable things. What were they?

1. It did an act unparalleled in our history by voting into the superannuated relation six general superintendents—Bishops Merrill, Andrews, Foss, Walden, Mallalieu and Vincent. It also formulated and defined, for the first time, the duties and privileges of general superintendents who were not on the effective list.

2. It elected eight men to the office of general superintendent (a number never before paralleled except at Brooklyn, in May, 1872, when the same number was chosen)—the new Bishops being Drs. Berry, Spellmeyer, McDowell, Bashford, Burt, Wilson, Neely, and Day. The latter did an almost unexampled thing—paralleled only by the action of Wilbur Fisk in our own denomination in 1836, and of Atticus G. Haygood in the Methodist Episcopal Church, South, in more recent years; the three resigning the office, after election, on the ground that they were needed in the educational work in which they were engaged.

3. It passed by an overwhelming vote, and commended to the Annual and Lay Electoral Conferences for similar action, a constitutional amendment giving authority to the General Conference to elect Bishops for special service among particular races and languages, limiting the jurisdiction of the said Bishops to the specific field at home or abroad to which they may be respectively elected. In case this amendment shall be adopted, the title "missionary bishop" is to cease; the designation, for example, in that instance, of Bishop Thoburn would be, not Missionary Bishop for Southern Asia, but simply "Bishop for

Southern Asia." In the judgment of many members of the body, this was the most far-reaching and momentous constitutional amendment projected for many years. It is judged that it has in it the secret and the possibility of great victories for the new age.

4. The General Conference of 1904 elected four Missionary Bishops—Drs. W. F. Oldham and J. E. Robinson for Southern Asia; Dr. Merriman C. Harris for Japan and Korea; and Dr. Isaiah B. Scott to be Bishop Hartzell's colleague as Missionary Bishop for Africa.

5. It adopted the conclusion of the committee on Judiciary, reached after careful inquiry by the best jurists of the body, to the effect that the General Conference has no constitutional power to district the Bishops, the ground of the decision being that such an act on the part of that body would violate the third restrictive rule, in that it would interfere with episcopal prerogatives guaranteed in that rule which forbids the General Conference to "destroy the plan of our itinerant general superintendency."

6. It gave permission—for about forty-eight hours—to an Annual Conference by a two-thirds vote to determine the number of districts; in said Conference, and then was brought by Dr. Buckley to believe that it had "overthrown the constitution;" and after a fierce contention, it reversed its action and refused to grant such authority to an Annual Conference.

7. It debated the time limit once more, and by a narrow margin concluded not to return to any former method in this regard, but to give the present policy at least another quadrennium of testing.

8. It adopted, substantially, a chapter of Advices, suggested by the Episcopal Address, on Popular Amusements, but refused to eliminate or modify the phrases in the vexatious ¶248 which specify "dancing, playing at games of chance, attending theatres, horse-races, circuses, dancing parties, and patronizing dancing schools," as instances of "Imprudent and Unchristian Conduct," against which pastors are to proceed according to law.

9. It authorized the appointment of a commission by the Bishops to rearrange and consolidate the benevolent societies of the church, so that there shall be hereafter—that is, after the present quadrennium, or possibly toward the end of it, if the consolidation and rearrangement can be wisely and legally made at an earlier day—(1) a Board of Foreign Missions; (2) a Board of Home Missions and Church Extension; and (3) a Board of Education, Freedmen's Aid, and Sunday-schools.

10. It also authorized a commission to be appointed by the Bishops to consider, *de novo*, all the data and arguments bearing upon the proposed consolidation of the two Book Concerns, East and West, with their Depositories, under one administrative head, and the establishment, possibly, of their manufacturing plants in one central place. This commission is to prepare, if feasible, a plan for consolidation, in case it shall reach the conclusion that the policy of coalescence is advisable, and is then to hand over the said plan to the Book Committee to be carried out.

11. It elected a Commission on Aggressive Evangelism, with Bishops Mallalieu, Joyce and Spellmeyer at its head, for the purpose of quickening the revival spirit of Annual Conferences, distributing revival literature, and helping pastors and churches in their great task of winning souls.

12. It appointed a commission to consider and formulate a better method of supporting the superannuates, their widows and orphans.

13. It appointed a committee on the Revision of the Ritual.

14. It listened, in its committee on Education, day after day, to the allegations of certain persons who have been charging that the theological and biblical teaching in our higher institutions was unsound; and finally declared, without a dissenting voice, that the charges were not justified by any facts which had been produced. It urged the Bishops to look after the interests involved in these institutions, and, while giving counsel to teachers to be careful what instructions they gave, admonished against the habit of circulating idle rumors bearing against our schools.

15. It unified, systematized, and, to the apparent satisfaction of all parties concerned, harmonized, the hitherto conflicting claims and interests of the various departments of deaconess work.

16. It resuscitated the office of General Secretary of the Epworth League, made it a General Conference office, and put into the place Rev. Dr. Edwin M. Randall, president of Puget Sound University, Tacoma.

17. It recognized the Ladies' Aid Society as a church organization, and gave the president *ex-officio* membership in the quarterly conference.

18. It adopted, without the change of a word, the report of the Joint Commission on Federation; authorized the appointment of delegates to the forthcoming Church Federation Convention, and referred to the Commission on Federation, which was continued, a communication from the Congregational Home Missionary Society, pertaining to the overchurching of small and struggling communities in various parts of the land.

19. It authorized the supernumerary relation to be granted not only as hitherto on the ground of impaired health, but also for "other equally sufficient reasons."

20. It re-elected Messrs. Eaton & Mains publishing agents at New York, and Dr. Jennings at Cincinnati. It re-elected Editors Kelley, Buckley, Gilbert, Thompson, Spencer, Nast, Munz, and C. W. Smith. It made D. L. Rader editor of the *Pacific*, F. D. Bovard editor of the *California*, and R. E. Jones editor of the *Southwestern Christian Advocates*. It put S. J. Herben into the editorial management of the *Epworth Herald*, J. T. McFarland into the editorship of Sunday-school periodicals, and made W. F. Anderson secretary of the Board of Education. It re-elected Secretaries Leonard and Carroll, King and Forbes, Mason and Thirkield, in the Missionary, Church Extension, and Freedmen's Aid departments of work, respectively. Edwin R. Graham was made one of the publishing agents of the Western Book Concern.

21. It redistricted the Annual Conferences after a plan which appeared more equitable than any method hitherto in vogue, giving each district of the fourteen, except two, exactly 56 delegates. These two, by the erection of Mission Conferences into Annual Conferences, are expected to have an increased number of delegates before the next General Conference.

22. It adjourned without unseemly haste or intolerable pressure, after having done most of its labors with consideration, and without being stampeded into hasty action, to be repented of, more than two or three times.

—On the cover this week appears the better portrait that we promised of Dr. Edwin M. Randall, General Secretary of the Epworth League; and on other pages the General Conference Committees and the Episcopal Plan for the Fall Conferences will be found.

COMPARATIVE AND SUPERLATIVE

NOTHING is commoner than to hear, in class-meetings and other such places, well-meaning and tolerably earnest people declare their purpose to be better, to be "more faithful," to make greater progress. The judicious class-leader hesitates to speak a single word that might discourage these mildly aspiring souls or quench the flax however feebly smoking. But he often thinks, and, when he deems it wise, says: "It is not enough to be a little better, you must aim to be as good as possible; seek the best things and the largest attainments; anything less than this looks like disloyalty to God and savors of a willingness that the enemy of all souls should possess part of the territory when the whole of it undoubtedly belongs to our King." The Christian is not altogether right while he is content to sing, "Some of self and some of Thee." He whose entire ambition is restricted to being more faithful has not lifted his eyes to the true light of the occasion; he manifestly contemplates a region of his being where at least a little unfaithfulness or reservation of self is to be allowed. Should any degrees be permitted in faithfulness? Not with deliberate intent. In most cases there will be some falling short in spite of largest endeavor, for the flesh is weak though the spirit be willing; but let not the spirit strike hands with any unwillingness or admit of the least compromise with the foe. The only safe way is to resolve to be best. Only by a constant forward movement is retreat avoided. One needs to be very positive indeed to keep out of the slough of the indolent comparative and reach the rock of the glorious superlative.

"MEN OUGHT ALWAYS TO PRAY"

FEW forms of words are more noteworthy, or contain more concentrated wisdom, than those wherein the Apostle Paul gives his Thessalonian converts the highest ideal of the Christian life. The Greek has only seven words, rendered into English by ten. The Revised Version changes only one of the ten, and the American Revision makes further alteration in but a single letter. The Twentieth Century New Testament, however, gives, to our mind, the best translation, phrasing it thus: "Always be joyful; never cease to pray; under all circumstances thank God." This, Paul declares, is our Christian privilege and duty, a commandment laid upon us by the revelation of God in Christ—God's will concerning us. It certainly is very sweeping, comprehensive, absolute; and herein largely lies its stimulating power. It does not content itself with saying, rejoice most of the time; let no day pass without a good deal of prayer; be thankful for nearly everything. Such an injunction, however far beyond the common practice of most, would not greatly uplift us or be sufficient to do the work needed. The very boldness of the precept is its power. The noblest souls like the largest sort of a challenge, like to be given something very difficult to do, something

that will call out all their strength and by taxing them severely help them most signally.

Not always heeded, but well-deserving thought, is the order of the clauses. It will be perceived that prayer holds the central place between the other two qualities which are so much alike and yet a little different. Joy may be in things, thankfulness must be toward a person; thankfulness includes or implies joy, but the latter may be destitute of any conscious gratitude toward a particular individual. In the middle, linking the other two together, is the demand for continual prayer. What is this but a plain indication that prayer is the dominant note of all, including both the other matters—is indeed, in itself, when properly understood, the whole of the religious life. Prayer in the sense of communion, or union with God, is the highest thing in religion, the sum and end of it all. It embraces both faith and love at their highest stretch, their fullest exercise. For union with God there must be longing that is love, and grasping that is faith. Both of them enter into prayer. Prayer, and that which it implies, is all we need. Our proficiency in it measures our progress in the Christian life. He who truly prays the most loves the most and lives the most, has most of God, most of heaven, most of thankfulness and joy. This, then, is the point best worth watching, the habit that most repays cultivation.

Real New England Spirit

THE anniversaries of the Institute of Technology last week proved to be an occasion of very unusual interest because the proposition for a "merger" with Harvard University was "up," and created among the large body of alumni present intense excitement. It appeared that not only the faculty of the institution, but the alumni, were almost solid against the proposed alliance. President Pritchett stood quite alone in the conviction that some co-ordination was possible to save the waste of unseemly rivalry and competition. Into the merits of the case we are not prepared to enter. But we do call the attention of our readers to the chivalric spirit with which President Pritchett advocated his opinions against such great odds. On the evening of June 8 he laid before the alumni his views in the case. All the action that had been taken consisted in the passage of a resolution by the corporation of the Institute of Technology to inquire of the corporation of Harvard University if an alliance was possible. Referring to the occasion, the *Boston Transcript* says:

"It was a curious position for the head of a major educational institution to find himself in. When Dr. Pritchett rose to speak at the great alumni dinner at the Somerset, which closed the first and ever-memorable reunion of the Tech alumni, he faced above five hundred representatives of his alumni body, every one of them loyal to him and to the Institute, but the great majority of them opposed—and many of them irrevocably opposed—to any dealings with Harvard. It did not matter that this adverse opinion was hasty, or that it prejudged an issue that is not yet outlined. Neither did it matter, on the other hand, that the alumni have voted and talked and sung 'Independence' merely, which the advocates of an alliance insist they will preserve. The bald fact was that the Tech alumni believed that there could be no alliance without ultimate absorption, and that they were opposed to anything that might be the entering wedge. Of

course, Dr. Pritchett was given the most respectful hearing."

As an illustration of a frank, fearless and yet tolerant New England spirit, we commend the following:

"I ought to say one thing farther in this connection, for I were unworthy to be your president if I failed to take my fair responsibility in this matter, and that is to add that I am in entire accord with this action. I believe that it is wise to ask this question at this time. And so far as I shall have to do with it the question shall be answered fairly and with a sincere effort to serve the larger interests of the Institute, of education and of the commonwealth, and in the end the interests of all three will be found to lie along the same path. I know that to many of you this action is distasteful. It is not pleasant to find one's action, however conscientious it may be, misunderstood and misinterpreted. I believe that my views when understood are not very far from yours. I have been a citizen of Boston only four years, but I value my citizenship as highly as any man could, and for no reason more than this, that in Boston a man may, if he be frank and sincere, say even the unpopular thing and still be tolerated."

How far removed from the bitterness which usually characterizes the consideration of theological differences, are these sentences:

"Let us be serene and sweet-tempered in this matter. It is on such occasions as this that we are able to show to the world that freedom from partisanship, that soundness of judgment, that desire to know the truth, which we claim for the scientifically educated man. This is a great question. It is far reaching in its importance, not to you alone or to this community, but to education in our country. What is needed in its consideration is not partisanship but patriotism, not suspicion but open-mindedness, not fear but courage."

And on what a high level of mutual trust, unselfishness, unsuspecting and manliness, he places those who are to study the proposition:

"And I will say one word more in this connection. If a conference of the sort which has been asked for cannot be carried out between two great institutions of learning on a high plane of mutual respect and regard, if it must be reduced to the ordinary business level of haggle and barter, then it was a mistake to have attempted such an inquiry. I, for one, am not ready to admit that our civilization is on this level. We of the corporation of the Institute of Technology have asked a fair question of Harvard University. We believe we are strong enough to ask without being frightened, and I believe we shall have a fair and generous answer."

We already had a high estimate of President Pritchett, but the genuine chivalric spirit shown in this matter greatly exalts him, in our judgment.

An Influential Letter

LETTER-WRITING was once quite an art. The creation of an epistle in the days of our grandfathers was a laborious and lengthy process. Nowadays business communications at least are apt to be very brief and to the point—indeed, there is often an admirable simplicity to them. We doubt whether any letter, long or short, since the days of the apostolic epistles, has had a greater influence on the development of Christian missions than a graphic letter from Henry M. Stanley, which appeared in print, Nov. 15, 1875, written from the interior of Africa, when he called for missionaries and teachers to go to Uganda, than which, he declared, a more promising field could not be found in the world. Since then the work of missions in Uganda has, despite some vicissitudes, thrived wonderfully. The work of translating the entire Bible was completed in 1897. In the first few editions the book was ugly in appearance, three inches broad and three

inches thick—hardly a pocket edition. It was called "the biscuit-tin Bible"—the book fitting into the two-pound biscuit tins which were then plentiful in Uganda, the tins being used to protect the book from white ants and other book-lovers among African insects. The entire Bible was translated in six years. This is said to have been the most rapid piece of work in the history of Bible translation into the language of a barbaric people.

Important Discovery

GR^{EAT} as have been the contributions made by the excavations in Babylonia and Egypt to our acquaintance with antiquity in general, and Biblical antiquity in particular, it would not be surprising if the spade should yet bring up from the soil of Palestine itself yet more important additions to our knowledge of Scripture times. It looks as though we were on the eve of large discoveries throwing much fuller light on Bible persons and scenes than has yet been afforded, and enabling us to apprehend the Hebrew narratives from an independent source. This will be an immense gain to the cause of truth. If money can only be supplied—and America surely has money enough for anything that is worth while—the next few years will probably see most significant disclosures. A slight foretaste of the treasures waiting to be uncovered was brought up three months ago by the German Palestine Society, which is digging on the site of the ancient Megiddo, on the southern edge of the plain of Esdraelon. They have found there sixty-six feet of debris, representing at least six strata of occupation, the topmost of which reaches back to Canaanite times. Last March, less than six feet from the surface, there was discovered a jasper seal with a very plain inscription in Phœnician characters to the effect that it belonged to a "servant of Jeroboam," Shema by name. Whether the Jeroboam referred to is the first of the name who revolted from Solomon and his son in the tenth century B. C., or the second whose reign comes in the eighth century, cannot yet be determined.

This is the first inscription found in Palestine digging which actually gives the name of a person known in the Bible record, and so enables us to say certainly that the stratum in which it is found is Israelite. There have been a few earlier findings in Syria of clay tablets having cuneiform or Babylonian characters running back several hundred years further. There are many very promising sites which have not been touched, notably ancient Samaria, which might be expected to yield large results if they were only worked. We heartily second the call of the *Independent* upon Americans of means to furnish the very moderate amount of funds needed to prosecute this most attractive field of research and settle some of the questions still in dispute among Bible scholars.

A Singular Reunion

BISHOP MOORE tells a good story about a singular reunion of "old friends" in China—one a missionary, and the other an old church bell. In 1888, Osman F. Hall (who is related to the family of Rev. Wm. Pentecost, of Worcester, by marriage) was a young student in Jennings Seminary, Aurora, Ill., and to help pay his way engaged to ring the bell for recitations, chapel, etc. This he did faithfully two hundred times a week for one hundred weeks, making twenty thousand times in all. From Jennings he went to Northwestern University and Garrett, and became a member of the Rock River Conference. Having conse-

crated himself to the missionary field, he graduated from the College of Medicine in 1898, and the following year was sent for medical work to Chung-King, West China Mission. Meanwhile the seminary property was voted by the Conference to the Deaconess Board, by whom it was transformed into a flourishing school for women. The tower was found to be insecure, and the bell, which weighed some sixteen hundred pounds, was unhung and stored.

Among the visitors to the General Conference of 1900, in Chicago, was Dr. J. H. McCartney of the Chung-King Hospital. A commodious church had been built at Chung-King, but had not been able to obtain a bell. Dr. McCartney was asked to find a bell while he was in the United States. While riding with Mr. Meyer one day the Doctor saw the ruins of a church recently burned, the bell hanging unharmed, whereupon he expressed a desire to get it for Chung-King. Mr. Meyer told him of the unused bell in Aurora, and promised to procure it for him. This was



DR. OSMAN F. HALL AND WIFE

done, and in April of the following year the old bell of Jennings Seminary arrived at its destination in China. By a singular coincidence it fell to the lot of Dr. Hall to hang the bell. When he discovered that it was the old Jennings bell, into which he had rung his soul for two years and a half, and which he had protected from the mischievous pranks of the students, it was as if he had found a long lost friend, who rehearsed in sonorous tones thrilling legends of half forgotten days at old Jennings. Soon after the bell was hung in its Chinese frame the clapper became detached and fell dangerously close to Dr. Hall, or, as Bishop Moore picturesquely expresses it: "The bell swung and returned upon its ponderous axis wild with delight, until, in a frenzy of rapture, it tore out its tongue and flung it at the Doctor's feet, as much as to say, 'I ring for you alone.'"

PERSONALS

—Miss Pauline J. Walden and Miss Mary E. Lunn are at Old Orchard until after the 4th of July.

—Syracuse University conferred the degree of D. D. last week upon Rev. J. H. W. Wharff, of Machias, Me.

—Dr. Frank Gunsaulus, of Chicago, is announced for the Commencement address of the Woman's College, and Dean J. B. Van Meter for the baccalaureate sermon.

—President F. H. Knight and family have returned to New England for their vacation. For the present Dr. Knight may be addressed at 36 Bromfield St., Boston.

—Gipsy Smith is reported to be meeting with wonderful success in South Africa,

where many of his converts are from Dutch families. At Cape Town, over one thousand people were dealt with in the inquiry-rooms.

—Dr. Buckley boasts that he has not been interviewed in thirty years. To a reporter who essayed an interview he simply said: "I was born of poor but honest parents. That's all."

—The *Christian Guardian* of Toronto notes: "Bishop Spellmeyer was elected by the largest vote ever recorded in the General Conference for one man—612 out of a total vote of 691."

—Dr. H. A. Buttz, president of Drew Theological Seminary, is compelled to remain in Los Angeles a fortnight after the adjournment of Conference, because of the serious illness of his wife.

—Ex-Comptroller Coler, of New York city, a prominent Democratic politician and reputable Methodist layman, is the author of a volume, just published, entitled "Commercialism in Politics."

—Rev. Robert Coyle, retiring Moderator of the General Assembly of the Presbyterian Church in the United States, is the son of a blacksmith, and worked his way up through college with his own hands.

—The *Buffalo Christian Advocate* of last week says: "Rev. Dr. B. W. Hutchinson, pastor at Gowanda, preached to the G. A. R. Post last Sabbath to the delight of all. He is to deliver the baccalaureate sermon at the Machias Union School on Sunday, June 19."

—The *Daily Christian Advocate*, describing the closing evangelistic service at the General Conference, says: "Bishop Malalien, amid the sobs of the brethren, pronounced the final benediction on the last meeting of a most remarkable world's gathering of Christians."

—Bishop Vincent has been elected preacher at Harvard for next year. The Bishop is highly appreciated at this University by both the faculty and student body. He will preach the University sermon this year at Wesleyan University, Middletown, Conn., June 23.

—A note written by Rev. Dillon Bronson on board the "Romanic," May 26, and mailed at Marseilles, says: "We are having a slow, stormy voyage, but all are well and happy. Mrs. Toulmin and family leave us at Genoa to settle on Italian Lakes. Mrs. Williams and daughters will travel with us during all of June."

—A cable message received from Naini Tal, India, announces the death of Mrs. Annie Montgomery Briggs, wife of Rev. George W. Briggs, pastor of the Methodist Episcopal Church at Lucknow. She received the degree of Bachelor of Arts from Northwestern University in 1901. July 22, 1903, she was married to Rev. George W. Briggs. At the time of Mrs. Briggs' death they were located in Lucknow, where Mr. Briggs is pastor of the English speaking Methodist Episcopal Church.

—Mr. and Mrs. Theodore C. Badley sailed from New York city by steamship "Lucania," June 4, en route to Lucknow, in the North India Conference, where Mr. Badley is to teach in the business department of Reid Christian College. Theodore Charles Badley is the son of the late Brenton T. Badley, founder of Reid Christian College, and was born in Lucknow, May 11, 1879. On May 26, 1904, Mr. Badley was united in marriage with Miss Clara Isabel Nelson, of Delaware, Ohio, a graduate of Ohio Wesleyan University, class of 1901.

—Rev. James Lyon and family, of Rurki, Northwest India Conference, arrived in New York by steamship "Astoria," June 6, en route to Delaware, O. Mr. Lyon went

out to India in the fall of 1879 as a missionary of the Methodist Episcopal Church, since which time he has not been in the United States, making a continuous service of more than twenty-four years. Mrs. Lyon was Miss Lillias G. Rhenius. The children are a son and a daughter, who will continue their education in Delaware, where the family will settle.

— Bishop E. G. Andrews will preach the dedicatory sermon at the new church in Melrose, Sunday morning, June 19.

— Prof. M. D. Buell delivered the baccalaureate sermon before the high school at Lisbon, N. H., June 12, his subject being, "Education as Discipline."

— Mrs. John Lyman Keyser, of Waltham, sends out cards announcing the approaching marriage of her daughter, Vina Pearl, to Rev. Alfred Charles Skinner, of Worcester, on Wednesday evening, June 22.

— Rev. Dr. John W. Butler, of Mexico, called at this office on Monday. He was introduced to the Preachers' Meeting, where he was warmly welcomed, and made a brief address.

— Abner McKinley, brother of the late President, was found dead in a chair last Friday morning at his home in Somerset, Pa. Mrs. Ida McKinley telegraphed condolences to the family, and tendered her home for the funeral services. Abner McKinley was a lawyer by profession, and since 1897 had practiced in New York.

— Prof. Albert F. Blakeslee, son of Dr. and Mrs. F. D. Blakeslee, of Cazenovia Seminary, has been honored by Harvard University with the degree of Ph. D. Dr. Blakeslee will instruct in Harvard's Summer School before leaving for a year in Europe to study in the laboratories of Germany.

— Rev. Dr. Franklin Hamilton and family will sail from Boston by the White Star Line, July 2, touching at various points on the Mediterranean, visiting Palestine, and ultimately making a trip around the world, to occupy in all nearly a year's time. Rev. W. W. Foster, D. D., who has often supplied the pulpit of First Church during the vacation season with gratifying acceptance, will assume the pastorate in Dr. Hamilton's absence.

— Rev. O. S. Baketel, D. D., has returned from attendance upon the General Conference at Los Angeles to his home in Manchester, N. H., and is ready to assume his duties as Sunday School Union field worker for New England Methodism. He begins Wednesday of this week at Lowell, and is now booking engagements for conventions and conferences on Sunday-school work for both week-days and Sundays. He will be pleased to arrange with pastors or presiding elders to put in all the time of the summer.

— The parsonage of the Main St. Methodist Episcopal Church, Nashua, N. H., was the scene of a very pretty wedding, on Wednesday evening, June 8, when Edyth, daughter of Rev. and Mrs. F. C. Rogers, was united in marriage with Mr. Frederick Whiting Gay, of Lawrence, the father of the bride officiating. The bride was attended by her sister, Mrs. Charles F. Lang, as matron of honor, and Mr. Lang was best man. About one hundred and fifty guests were present. After their return from their wedding trip Mr. and Mrs. Gay will live in Lawrence.

— On Wednesday, June 8, in the church at West Brookfield, Rev. Edmond D. Lupien, a former pastor of the church, and Miss Mary A. Clark, daughter of Mr. Cyrus Clark, of West Brookfield, were united in marriage. The church was beautifully decorated by friends of the young

people, and appropriate music was furnished by Mrs. Harry Lamb, one of the local musicians. Rev. L. L. Beeman, pastor of the Bondsville Methodist Episcopal Church, officiated. After a bridal tour through the western part of Massachusetts, they will return to Lowell, where Mr. Lupien is pastor of the French Mission.

— Bishop Goodsell is in charge of the two Maine Conferences and of the New York East. For the present he may be addressed at Short Beach, New Haven County, Conn.

— Miss Florence N. Fitch has been appointed dean at Oberlin College to succeed Dr. Alice Luce, who recently resigned. Miss Fitch is a graduate of Oberlin, and took her Doctor's degree in Germany.

— As we are locking up the forms, the following announcement is received from Rev. Jerome Greer, of East Greenwich, R. I.: "Rev. Francis A. Loomis, who joined the New England Southern Conference in 1855, passed to his reward, Sunday morning, June 12, at 6.30. A suitable obituary will be sent later."

— Rev. C. B. McAfee, pastor of the Forty-first Street Presbyterian Church, Chicago, has accepted a call to become pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, at a salary of \$10,000. This is known as Dr. Theodore L. Cuyler's Church. Dr. Cuyler held the pastorate for thirty years, and was succeeded by Rev. Dr. David Gregg, who resigned some months ago to become president of a theological seminary.

— Mrs. Sarah O. Cox, of Malden, sister of the late Bishop Gilbert Haven, on Saturday last observed the 92d anniversary of her birth at her home, 213 Pleasant Street, Malden, the house in which she has lived for the past seventy-two years. Mrs. Cox is the daughter of the late Mr. and Mrs. Gilbert Haven, of Boston, the last surviving member of a family of ten. Her parents came to Malden when she was a year old, and resided for many years in what is known as the Haven homestead, situated at the corner of Pleasant St. and Linden Ave., where the court building now stands. At the age of twenty she married Lemuel Cox, a member of one of Malden's oldest families, and they then took their residence in the Cox homestead, which was built in the year in which she was born. They had six children, all of whom are now dead. Her husband died many years ago. Mrs. Cox has retained her faculties to a marked degree, with the exception of her hearing. She works about the house and out of doors, and reads several hours daily with the use of her glasses. A number of grandchildren and great-grandchildren, together with a large circle of friends and neighbors, called during the day to extend their congratulations to Mrs. Cox.

BRIEFLETS

Relieved of the pressing demands which the General Conference has made upon our space for the past five weeks, we shall give immediate attention to important local happenings.

The interesting dedicatory services of the new church in Melrose, which began on the 12th, and continue through the 19th, will be reported in our next issue.

Methodism is making considerable progress in church extension in Dublin, Ireland. A new hall has been erected at Abbey Street, and the church premises have been rebuilt at a cost of \$30,000. New churches and Sunday-schools have also been erected in the suburbs of the city at Dolphin's Barn

and Ringsend. A fourth church has just been formally opened at Sutton, near Howth.

Two hundred graduates of Andover Theological Seminary met at Andover last week and discussed the needs of the institution. There was a very strong sentiment in favor of having the seminary remain there. The suggestion was made, and met with approval, that \$100,000 be raised to maintain a religious periodical to be conducted by the faculty. Both decisions are wise. Never was a more unreasonable and suicidal proposition made than that which was seriously advocated by a few a year ago, to remove the seminary to Cambridge and unite it with the Divinity School of Harvard University. The suspension of the *Andover Review*, too, never seemed to be justified. We hope that it may have a speedy resurrection.

Bulwer once observed, rather ungalantly, that woman is "only one of nature's agreeable blunders." No doubt a woman blunders sometimes, as well as a man, but there is this difference—the woman generally blunders gracefully and forgives herself for her own mistakes with a charming ease. Man is more abrupt, aggressive, and—sometimes—more absurd. The Lord did not blunder originally in creating either man or woman, but since that pristine start in life both sexes have done a good deal of doubtful experimenting, to say nothing of mistake mongering, on their own hook.

Among the brilliant "Side Lights" on the General Conference, in the *Western Christian Advocate*, appears the following paragraph: "Said a delegate: 'Why doesn't Los Angeles have more skyscrapers?' 'Tut, tut!'—replied his seat-mate—'Doctor, that sounds to me suspiciously like higher criticism!'"

An item in our "About Women" column, last week, which corrected an erroneous statement that Fanny Crosby was dead, has evoked a note from a personal friend of the blind poet, which calls attention to another false report in wide circulation. Mr. H. Adelbert White, of Middletown, Conn., writes: "There is also another report that has been widely circulated of late, that Miss Crosby wishes corrected. I refer to her financial condition. Some one has started the rumor that she has been in need, and the public, of course, is kind enough to believe it; they always do such reports. She, however, is not in any want whatever, but is comfortable and has an adequate provision for her lifetime. Good people therefore need not fear, or get the foolish idea that Fanny Crosby is dependent upon the sales of any book for her comfort." In the light of this statement, the pathos of Bishop McCabe's appeal in the *Christian Advocate*, the *Northwestern*, etc., last week, quite loses its force.

Tradition says that when one of the Indians was told by a missionary of the olden time that if he became a Christian he must give up some of his former habits—for example, he must not work on Sunday—the red man replied, with easy acceptance of the proposition, that he was perfectly willing to give up working on all other days in the week, too. We have all seen the man who tends to rest—who, whenever a particular stimulus to exertion is removed, tends to come like a swinging plumb-line to a state of inglorious quietude. This is no doubt a working age, and multitudes overwork, but there is here and

there a lazy horse that needs a touch of the whip.

In the course of a sermon recently preached on the theme, "Defending the Village," Rev. J. H. Jowett, Dr. Dale's successor in Birmingham, England, pleaded with the "strong" churches to help the "weak" churches, apologizing for the adjectives, inasmuch as the church weak in numbers might be strong in all the essentials of healthy church life. It is the little village church, said Mr. Jowett, which is today beset with the gravest difficulty and exposed to the greatest danger. It is in the village churches of England that the real battle of Free Church faith, and Free Church principle and polity, is being most sternly fought. "They had skirmishes in the towns, but the great battle is being waged in the rural parts. If the villages are captured, the towns will fall." It may be there is needed in America, too, a new estimate of the possibilities of religious work in rural parts.

That is a very high compliment — perhaps the highest that can be paid any institution — which the Boston *Herald* bestows upon the Institute of Technology, in this city, in saying: "There is no body of students in America where study, individual, severe, continuous study, is so compulsory and inescapable as it is for those of the Institute of Technology. The incompetent and the idle are forced out at an early date. It is practically impossible for an indifferent student to get within sight of a diploma. Consequently there is no discount on the meaning of the degree of the Institute."

Our readers, we are assured, will deeply regret, with us, that we are publishing in this issue the last of the series of letters from Rev. Elliott F. Studley upon the "World's Sunday-school Convention." The Boston *Transcript* fittingly characterized the previous one as an "inimitable letter." We are happy to announce that they are soon to appear in book form, with other chapters added. Snow & Farnham, publishers, of Providence, will bring out the book at an early date.

The *Wesleyan* of Halifax, N. S., says: "The six branches of Methodism in Great Britain are not likely to unite, as the Wesleyans and Primitive Methodists find barriers in the way. It is likely that the New Connexion, the United Methodist Free Church and the Bible Christian Churches will form one church. In the matter of church union Great Britain is behind the colonies, and the children are teaching the mother a lesson."

Many a man frankly confesses: "Religious matters do not interest me!" How can such an individual come to feel an interest in the church and its work? By putting himself under the power of the great spiritual motives calculated to create and sustain such an interest. Attention to truth is the first condition of the religious experience. Many a student by attending one lecture has been drawn into a course of research, before unfamiliar, in which he has finally attained great renown. Many a worldling has by a seemingly "chance" attendance on some preaching or prayer service become interested in the great matter of Christianity and been led on thereafter from step to step, from strength to strength, and from service to service, until finally perhaps he has found that the fame of his faith and the report of his ministry is in all the churches. The way to become interested is to attend. It is when a man "thinks on these things" of Christ

that he begins to love them, and finally mayhap sacrifices all for their sake.

Many years ago two little missionary boys were playing in a missionary house in Constantinople, the stepmother of one of the boys being present, and in the manner of those times keeping a pretty sharp watch on the little fellows. Presently one of the two boys, desiring to romp a little more violently than was considered to edification, stepped up to the aforesaid stepmother and said: "We do not need you here." History fails to record with distinctness whether the worthy lady thus addressed took the hint and withdrew. The story is suggestive as illustrating that persistent instinct of mankind to get rid of the thing that restrains. "We do not need you here," has practically been the plaint of restive humanity since the days when Cain deserved, if he did not get, a whipping at the hands of Adam. Nevertheless a wholesome regard for authority is a necessary constituent of true character in every age.

A weak man, according to that eminent authority, Josh Billings, wants just about as much watching as a bad one, and has done about as much damage in the world. Negative badness, so to speak, accomplishes positive injury. To remain hesitant and vacillating where moral issues are at stake is to contribute a certain degree of help to the triumph of evil over good.

Massachusetts Anti-Saloon League

THE first delegated State Convention of the Massachusetts Anti-Saloon League was held in Lorimer Hall, Tremont Temple, Boston, Thursday, June 9, the attendance ranging from fifty at the day sessions to two hundred at night. In the absence of Bishop Mallalieu, the State president, who had not fully recovered from the fatigue of the homeward trip from General Conference, Hon. Frederick Fosdick, of Fitchburg, presided throughout the day and at night. During the forenoon prayer was offered by Dr. Plumb, Dr. John Galbraith made the address of welcome, and Rev. William O. Conrad, of Fitchburg, responded. After considerable discussion, a committee was appointed to define the relationship that shall exist between the State League and the local Leagues and report to the headquarters committee.

The following officers were re-elected for another year: President, Bishop Willard F. Mallalieu; vice presidents, Rev. Dr. E. H. Capen, Prof. John Bascom, Rev. John T. Mullen, Hon. Charles Q. Tirrell; superintendent, Mr. M. J. Fanning; secretary, Hon. John T. Shea; treasurer, Mr. Richard C. Humphreys. At a meeting of the executive committee new members to fill vacancies were elected as follows: W. E. Huntington, W. E. Wood, A. S. Gregg, R. L. Van Tassel, B. F. Atherton, Chas. H. Daniels, J. Stanley Durkee, G. F. Durgin, Willard Scott, Mrs. Katherine Lente Stevenson, Mrs. H. T. Todd, Mrs. M. E. H. Gleason. The headquarters committee was re-elected as follows: Chairman, Hon. Frederick Fosdick; vice-chairman, Prof. John Marshall Barker; secretary, Hon. John T. Shea; Mr. Samuel B. Shapleigh, Clinton Gowdy, Esq., Rev. John Galbraith, Ph. D., Mr. Richard C. Humphreys, Mr. William H. Cook, Rev. W. H. Van Allen, D. D. The only change was the election of Rev. W. H. Van Allen in place of Rev. Herbert S. Johnson.

Addresses were made at night by Rev. John Fletcher Brant, M. J. Fanning, State superintendent, Representative Luce of Somerville, and Rev. Frank H. Warfield,

D. D. Very acceptable selections were rendered by the Neal Dow male quartet. It is noteworthy that the superintendent was able to show in his report that not a single measure proposed in the legislature by the liquor interests last year became a law, and that the only bill they succeeded in getting through was actually drafted by the authorities of the League. Gains for no-license throughout the State were reported. A special meeting of the headquarters committee will be held on Saturday in Boston to consider plans for the future.

Compliment to Bishop Mallalieu

THE Boston Methodist Preachers' Meeting, through its executive committee, Revs. G. F. Durgin, L. J. Birney, and E. A. Blake, have arranged, according to notices sent out, "to give a complimentary dinner to our retiring Bishop, Rev. Willard F. Mallalieu, D. D., LL. D., at Hotel Vendome, corner Dartmouth St. and Commonwealth Avenue, Boston, Monday, June 20, at 1.30 o'clock. Tickets, \$1.50. Ministers' wives, laymen and ladies invited." An informal reception will precede the dinner. At the after-dinner addresses Rev. Dr. A. H. Plumb, of the Walnut St. Congregational Church, will represent sister denominations, Rev. Dr. G. S. Chadbourne will speak for Bishop Mallalieu's generation, and Rev. George A. Phinney will represent the younger generation, to which Bishop Mallalieu will respond. The warm place which the Bishop has held for so many years in the affection of so many people in New England, and his long and faithful services in our midst, will make the occasion one of tender and general interest. Bishop Mallalieu has returned, and is at his home in Auburndale.

Inasmuch

AS the special train bearing the Bishops, missionaries and delegates from the Missionary Convention at San Francisco to the seat of the General Conference drew into the station at Santa Barbara, a tall man, burdened with a profusion of exquisite carnations, entered the rear car, and called out: "I am looking for Dr. Butler." Secretary Leonard told him that the man he sought was on the train. The stranger answered earnestly: "I would rather see him than any one in the world." From car to car he passed, asking for the man whose face he had never seen, until finally he arrived where he was. "Is Dr. Butler here?" The missionary stood up and extended his hand. The stranger placed the flowers in his arms, and, without addressing him, turned to the other passengers and called out: "This man carried flowers to my dead boy in Mexico a year ago." Then he sat down and cried like a child, all the passengers weeping in sympathy with his emotion.

It came out later that the lad had been stricken with smallpox in the City of Mexico. Dr. Butler visited him in the pest-house, took his last messages, officiated at the burial, and for the sake of his father so many thousand miles away, carried flowers to the lonely grave, little thinking that he would ever see the man for whom he performed this tender ministry. The father saw Dr. Butler's name among the speakers at the convention, and made this effort to look into his face. We have been permitted to see a letter written by Dr. Butler to his venerable mother describing the touching scene, of which the closing sentence is: "And if man's attempt at appreciation so much comforts us, what will the blessed Master do when we come before the throne?"

HOW MUCH I OWE

When this passing world is done,
When has sunk yon glaring sun;
When we stand with Christ in glory,
Looking o'er life's finished story;
Then, Lord, shall I fully know —
Not till then — how much I owe.

When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinching heart;
Then, Lord, shall I fully know —
Not till then — how much I owe.

When the praise of heaven I hear,
Loud as thunders to the ear,
Loud as many waters' noise,
Sweet as harp's melodious voice;
Then, Lord, shall I fully know —
Not till then — how much I owe.

Now on earth, as through a glass,
Darkly let Thy glory pass;
Make forgiveness feel so sweet,
Make Thy Spirit's help so meet,
E'en on earth, Lord, make me know
Something of the debt I owe.

— R. M. McChesney.

ONE DAY AT THE PARSONAGE

REV. CHARLES A. CRANE, D. D.

LOOK at one day in the parsonage as a sample of the life of a preacher. After breakfast I take up my mail. The first letter is four pages in length, and it begins, "Dear Brother." I look at the name at the bottom of the fourth page, and am ready to aver that I never heard of it before. The first page and a half are devoted to apologizing for presuming to write; the next page is devoted to telling where, when and how I preached upon an occasion he remembers distinctly, and the writer then goes on to tell how much he admires me—whereupon I grow suspicious—and he winds up by requesting me to hunt up a man who had left his bill unpaid and had actually forgotten the writer, to whom the bill was owed. Would I please hunt him up and collect and remit and "much oblige," etc.? Then I wonder if the duties of an ecclesiastical constable were included in my call to preach. My next letter is from a man in Maine who wants to come to Boston to live, and knowing my great influence, writes to inquire if I cannot get Governor Bates to give him a job. While I am reading the third letter, in which I am asked to look after a young man of "good heart" who is at present in the Charles St. jail for stealing brasses from the railroad company, the doorbell rings violently, and with the majestic step of a Napoleon in walks a map-seller, who accosts me:

"Is this the Rev. Dr. Crane?"

"My name is Crane. Take a seat, sir?"

"Do I find you at leisure this morning, sir?"

"As much as usual."

"Well, that's good. Here I have an elegant, new, superb map for which I am canvassing, and I am very anxious to obtain the names of all the clergy in the city, for I know that their influence will be of great and incalculable advantage to me."

In a half-hoping, half-despairing tone I tell him that I am not prepared to subscribe this morning, hoping that he will leave at once, and despairing of so desir-

able an event. But he grows generous, even magnanimous, and offers to throw off fifty cents if I will look over it carefully and then write half a column about it in the daily papers, for he has been assured that the papers will do anything for me. I decline. I have no time. He thought ministers had plenty of time. I grow argumentative, and assure him that he is not alone in that delusion. Still he bores away, and works so persistently that I easily and readily consent to hear another caller who pushes in and asks me to go six miles in the country to bury a babe. I do not know the people who have lost the child. They belong to no church. They once attended a Methodist church when they lived in Ohio. They expect me to pay my own way. I will have to hire a horse and buggy, as they are off the railroad. I will venture that my livery bill will be more than they have given to the church for a year. But I must not be mercenary, and I try to apologize to myself for thinking so base a thought. But I declare it still sticks to me.

I am again alone. There is a new map on the floor. I try to answer the letters when an old gentleman comes in. I have great respect for age, and he is infirm and not able to work. His face is sad and his garments are seedy. He has for sale a recipe for making soap. I give him a dollar for it, and think I am done, when he piously requests me to give a list of the names of my members who are likely to want soap. As I decline, he assures me that he thinks so highly of me that he will probably join our church next Sunday. I tell him to think seriously over it before he decides.

He leaves, and I take up the morning paper to keep posted. I see that Mr. Briggs stayed the limit with Mr. Corbett, and that Mr. Pittenger had an off day, and that three negroes were mobbed in Alabama, also that Mr. Cooley is not moving around in the left as he ought to do, and that the price of wheat is declining. I breathe easier, and climb up in my loft to my study and attempt to go to work on my sermon for Sunday. Just as I get out my tools and take off my coat, I am called down to the first floor, where I meet the agent of the Little Strugglers' Outing Society. He wants to preach in my church next Sunday and take a collection for his great enterprise. I tell him that all arrangements are made for next Sunday. He magnifies his mission above all common labors in the Lord's vineyard, and assures me that all intelligent ministers and philanthropists are deeply interested in his cause and that a few short-sighted, narrow and selfish ministers have refused to co-operate with him. He will preach for me either morning or evening, and always draws vast crowds. He says that my people will suffer a prodigious loss, and I will always regret that I refused to hear the cry of the orphans of the Little Strugglers' Outing Society. He asks me to read a notice in my morning service that he, the agent of the aforesaid society, will preach at the Baptist church Sunday night, when many thrilling incidents will be related, etc. This piece of ecclesiastical impudence is too big, and while I am balking, out walks the agent, slamming the door as a sort of benediction.

It is now almost noon. I climb to the study, and seek to coax back my straying thoughts, when I am called to lunch. Before that is finished there is a ring at the door, and I am called to come and listen to a woman who is suing for divorce. She is a virago, and I inwardly—and possibly wickedly—congratulate her husband. I advise her to go to a lawyer, and as she leaves I imagine myself a diplomat in getting rid of her so easily. But, as she leaves, an old man with three books under his arm calls and asks me to listen to the evidence he has for believing that the world is to come to an end in 1904. I try to dodge, but he heads me off and assures me that he does not come often. But I use my afternoon funeral, and escape.

Returning from the funeral somewhat fatigued, I find several friends who have stopped in to visit "a little while." Of course I am glad to see them. I ask them to stay for supper, which they do. When the evening meal is finished, we go to prayer-meeting, where we are greatly refreshed. As I return to the parsonage I find it full of a jolly set of young people who have come from Winthrop to see two of their number married. I unite them in matrimony, and see our stairs covered with rice, and with roars of laughter, in which I heartily join, they are gone. It is now nearly eleven o'clock, and I remember my sermon and start for the study, but am waylaid by the hands of Morpheus as I attempt to pass my chamber door. Muttering as I crawl into bed, "O Lord, I thank Thee for a good bed!" I soon know nothing till the next morning.

People's Church Parsonage, Boston.

WORLD'S SUNDAY-SCHOOL CONVENTION

VII

REV. ELLIOTT F. STUDLEY.

Pompeii and Paul

AS we steam out of the Bay of Naples we have an excellent chance to survey its thirty-five miles of crescent-shaped shores. Vesuvius, ever sending up its cloud of steam, lies in the centre. Just to the south of it is the site of ancient Herculaneum, which was destroyed by the flow of lava in A. D. 79. Further south and somewhat inland lies Pompeii, whose ruins we visited. Its fate was not due to the lava, which did not reach it, but to the rain of ashes and pumice stone which a strong northwest wind brought from the eruption of Vesuvius.

Pompeii and Herculaneum are the Italian Sodom and Gomorrah with reference to their morals, their warning, and their destruction. The numerous mosaics, statuary and paintings, some of which are too vile to be shown to the general public, testify to the immorality of these ancient summer resorts. Pompeii was partly destroyed by an earthquake in 63 A. D. Just before the final destruction a preliminary eruption gave warning, and most of the inhabitants fled. Some, like Lot's wife, turned back to their destruction, and the plaster of Paris casts which we saw in the Museum there correspond to the "pillar of salt." These casts were made by pouring the plaster into the hardened mold of ashes where the remains of the bodies were first discovered. The mummied forms were thus generally covered, but we noticed the

well preserved teeth and a portion of the skull in one case, and the actual bone where the finger ends had been burned off, in another. The expression on some of the faces was strikingly realistic, and the smooth outlines of the female forms were in strong contrast to the muscular body of a man who might have been a gladiator in the long ago.

At the north end of the harbor is the village of Pozzuoli, the ancient Puteoli, where Paul landed after his Maltese shipwreck, and on invitation of the Christian brethren there, spent a week with them. We may be sure that in that time the inhabitants, as gay and pleasure-loving as those of modern Naples, heard the gospel from Paul's mouth. Pompeii, too, must have heard of salvation through Jesus, but the proud Roman curled his lip in scorn, refused the "washing of regeneration," and turned to his perfumed baths, his lounging, and his sensuality. Three years later the earthquake warning came, in 63 A. D., and in 79 A. D. the city was buried, "dust to dust and ashes to ashes."

In modern times, under the tap of the excavator's shovel, Pompeii, that slept in the dust of the earth, has awakened "to shame and everlasting contempt." On the contrary, the name of Paul shines "as the stars forever and ever."

Roulette and Wine

Our next stopping place was Villefranche, which is practically the seaport town of Nice for large steamers. The usual Mediterranean cruise includes a ride to Monte Carlo, but our Sunday-school Convention put itself on record against entering this disreputable town, which is a paradise in location, a hell in its influence. During the progress of our ride, however, along the magnificent Upper Corniche road, we looked from the hilltop upon the notorious gambling Casino, the palace of the Prince of Monaco, and the church built from the ill-gotten gains, which the natives have sarcastically consecrated to "Our Lady of the Roulette."

During the course of our ride the drivers reined up their horses at a certain point, and we were allowed to get down from our carriages. We were informed that they



WOMEN AT MARY'S WELL, NAZARETH

had stopped to "water their horses." The near proximity of a wine shop showed what the drivers expected of the usual crowd of tourists; but ours was an unusual crowd, and the surprise and disappointment they experienced was only equalled by that of the waiter who, later, on our return to a Nice hotel, started out to take the wine orders among the tables. He completed one table without an order; then he began to scratch his head, to see, probably, if he was really awake. He next turned on his heel and disappeared.

But, alas! evidences of intemperance were all too common on our cruise. The laundry boys on our vessel were from New York. One of them, at least, took this cruise to get beyond the reach of a temptation to drink, but there was scarcely a port at which we touched where there was not the sign up, "American Bar," or "Anglo-American Bar." He was found by some of our good people, and the fact that personal work was done on board, and meetings held among the laundry boys and other employees of the vessel, shows that this cruise was not a mere sight seeing affair, but rather, as one called it, considering the work done ashore as well, "the



BEDOUINS — THE "RAVENS" THAT FED ELISHA

greatest missionary enterprise ever undertaken."

In the Wake of Our Cruise

A profitable employment of time in re-crossing the Atlantic was that of reviewing and exchanging experiences. A series of meetings was held, in which some excellent ten minute speeches were made in furtherance of this object. Mr. C. G. Trumbull spoke on "Athens and the Service on Mars Hill;" and Rev. Charles E. Scott, of Michigan, on "The Study of Missions," in which he showed that our cruise had infused us with confidence, helped us to see the need of wider expansion, and the worth of the work done.

Our contributions have altogether aggregated nearly \$4,000. We gave for missions, \$129 at Madeira; \$629 for Smyrna; \$289 for Beirut; \$635 for gospel boat on the Nile; \$502 for Bible work at Rome; \$509 for Sunday-school work at Rome, etc. The missionary work has made a profound impression upon us all. It would largely hasten the kingdom of God if a thousand Christian workers could visit our missions every year.

"Lessons from the Holy Land," was another subject. The speaker said that there was a tribe of Bedouins near the brook Cherith still called the "Ravens." He thought the "stones" that Christ said would "cry out," referred to the grave stones from which the dead came forth after His resurrection.

Mr. J. H. Eagle, of Kansas, gave us some good advice as to how we should tell of our "trip abroad," to the people at home. This we leave unreported. Why should the defendant be expected to incriminate himself?

Mrs. Mary F. Bryner, of Illinois, spoke on "Child Life as we Saw It." Children are born in the East into desolate, dark homes. Much blindness results because they are taken from the darkness of the mud-hut into the dazzling sunlight. Childhood is short. There is little play. They are early set to work. Girls are often

married before they reach their teens. They all seem eager to learn English.

One delegate noticed that the boatmen on Galilee never tied their sails on account of the sudden squalls now, as in Christ's time. "Influence of English-speaking People in the Orient," "Missionary Heroism," and "Methods of Publicity," were other topics treated.

Some Statistics

of the cruise show that there were 1,526 delegates present at Jerusalem. Of these, 701 were from the United States; 377 from Jerusalem; 206 from England. Palestine came next with 72, followed by Canada with 63. Forty-six other countries had from one to 31 delegates.

The denominations were represented in the following order: Church of England, 231; Methodists, 230; Presbyterians, 199; Baptists, 188; Congregationalists, 177. About 50 other denominations were represented, including 43 delegates from the Greek Orthodox Church—a name which does not often occur in records of Protestant gatherings.

There were 157 pastors, 179 superintendents, 379 teachers, and 31 missionaries. The total number of miles traveled is 14,179,000, with 9,164 days, or 25 years, 1 month and 9 days, spent in Jerusalem.

For the World's Fifth Sunday-school Convention there were 814 votes cast for 77 places in 26 countries. Toronto led with 133. With Rome, Melbourne, Japan and Vancouver among other contestants, the prophetic future of the sixth convention begins to disclose itself, and we hereby serve notice on future delegates to begin early and "read up," that you may get the most out of your trip.

The number of people on the "Grosser Kurfurst," leaving New York, was 817; on the "Auguste Victoria," leaving Liverpool, 485; total Anglo-American delegation, 1,302.

Sighting "Nonsense Land"

Friday, May 13, was "Young People's Day." A number of bright addresses were made, among them, "The Baracca Class Movement," one of which had been organized on board; "Details of the Vessel and Motive Power;" and "Wireless Telegraphy," by Mr. Fred Furness, who has charge of the Marconi telegraph station on board. In the evening we were invited to take a trip to "Nonsense Land," which consisted of an interesting and amusing evening of recitations, dialogues, and songs, with many good take offs of our trip and "characters." All were invited to wear foreign articles of dress which they had purchased, and what with Turkish fezzes, Bedouin head-dresses, gowns and daggers, Mohammedan vells, beads, fly switches, horns and bells, it was a scene probably never duplicated. Following the intense work we had done, it was an unstringing of the bow, and perhaps saved some from madness or nervous prostration. So we laughed till the madhouse was empty, and then we slept well.

At the Bow

Early on our trip a "Jerusalem Cruise Camera Club" was organized, with W. J. Samelroth, of St. Louis, as president. It is estimated that from 50,000 to 75,000 "exposures"—not necessarily pictures—have been taken. One member of the club had an album on exhibition during our return trip, containing 800 pictures, which he had developed and printed. A committee has been appointed to make a list of all acceptable pictures, stereoscopic and stereopticon views, which list, including the official photographs, will be printed and mailed to all members of the cruise. Others

may address the president of the club.

An "alumni" association has also been formed, with a view to future reunions. It has been called the "Jerusalem Sunday-school Pilgrims," and has for its president Mr. C. G. Trumbull, of Philadelphia, with Mr. W. F. Chamberlain, of Three Oaks, Mich., as its secretary.

Anxiously, at the bow, we look for land. We long for home. In the providence of God we reach it, after having been away seventy-four days and having traveled 12,500 miles, on land and sea. On May 19 the World's Fourth Sunday-school convention came to a close with the landing of the "Pilgrims" in New York. It forms the most unique Sunday-school Convention ever held; it lasted longer; it was held at the greatest distance from its constituencies. Its influence, we trust, will be the greatest for good; and as for the home-coming delegates, we all feel as one expressed it: "I shall feel forever under obligation to give all the benefits I can of this trip to the people at home, who made it possible for me to go."

LAW OF SUCCESSFUL LIVING

PROF. BORDEN P. BOWNE, LL. D.

Baccalaureate Sermon delivered at Lasell Seminary, Sunday, June 5.

"But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."—MATTHEW 6: 33.

IN the preceding sentences Jesus explains the Gentile theory of life. Its questions are: What shall we eat? What shall we drink? Wherewithal shall we be clothed? These, our Lord admits, are important matters. Your Heavenly Father knoweth that ye have need of these things. But they are not the deepest and most essential thing. When they are not subordinated to something higher, our life tends to sink to an animal level, or to lose itself in petty vanities and unworthy externalities. And unless this tendency be checked, it may go on, and often does go on, until the result is earthly, sensual and devilish.

Now what our Saviour proposes is not to do away with the sense life, after the manner of the ascetics, but to subordinate it to a higher aim and ideal which shall include the lower while transcending it. Of course we must eat and drink and dress; here the Gentiles, ancient and modern, are right. But there is more in life than eating, drinking and dressing; here the Gentiles, ancient and modern, are wrong. We must seek first the kingdom of God; that is, we must make the will of God the central thing and build our lives on and around that. Then our lives will fall into their true order. Subordinate things will take their proper subordinate relations. There will be harmony instead of discord in our lives. Our souls will be filled with the peace which arises from obedience to their true law; and all things needful will be added as a natural consequence. No mechanism can run successfully, unless the law of its structure be regarded.* Without this, there must be friction, grinding, jarring, destruction. No organism can be in health unless its organic laws are obeyed. Without this, there must be discomfort, distress, disease and death. In like manner, the life of the soul must be discordant and diseased unless its true law be regarded. We have, then, in our text a prescription for successful living. Seek first the kingdom of God—that is, make the will of God the central thing and subordinate life to it—and all will be well.

What is the Kingdom?

Now this kingdom of God, what does it mean? If the kingdom of God should really come among us, what would the fact be? In our earthiness of thought and lack of spiritual insight, we might easily fancy that some great manifestation would be made to the senses. The New Jerusalem might descend out of heaven with its walls of precious stones, its pavements of gold, and its gates of pearl. There would be something which we could see; and the glory would shine afar off, and the nations would gather to behold the sight. And thus the kingdom of God would be among men. But a moment's thought convinces us that this would be only a celestial show, with no more spiritual significance than a splendid circus. There would be nothing moral or moralizing in such a performance. But the Lord looketh at the heart, and the kingdom of God can come with meaning only in the heart and life. The kingdom of God is within you. It is a mode of living and thinking, not an external show. Hence the coming of the kingdom could only mean the subordination of our hearts and wills to the will of God. It would not appear in the heavens above nor in the earth beneath. It would not come with sense observation of any kind. It would appear first of all in the surrendered and obedient will, and then in the multitudinous renovations of life and society which that will would speedily accomplish. It would not consist in any other-worldliness, but in the subordination of the great normal human life with all its interests to the will of God.

But this does not attract us, and for two reasons: First, the natural man discerneth not the things of the spirit. They are unattractive to him. A series of beatitudes according to the natural man would have little in common with the beatitudes pronounced by our Lord. Such a series would run: Blessed are the rich. Blessed are they that live in fine houses and make a great show. Blessed are the well-fed and prosperous. Blessed are they who need not work. Blessed are they who can give great parties and are envied by their neighbors. Such are the beatitudes of the Gentiles.

The second reason why the spiritual conception of the kingdom of God does not attract us is that it involves work on our part. The kingdom will not come of itself; we must work to bring it in. We must gird ourselves for strenuous effort both in the inner life of the spirit and in the outer life of society. We must ourselves see to it that righteousness, and justice, and high ideals of life stand fast, and bear rule and become realized in us and through us and in the community. But this means work, unslumbering, untiring, aggressive work; and this is unpleasing to our native and acquired indolence.

God's Laws are Organic

In further exposition of our subject, and that we may see the importance of building our lives around the will of God, we note the relation of law in general to the Divine will. At bottom all law is an expression of that will. But this law is nothing externally imposed upon things, a piece of outside legislation; it is organized into things. It expresses their nature, their constitution, the condition of their well-being, and even of their being at all. A crude fancy borrowed from human law possesses popular thought on this matter; and we think of God's laws as arbitrary rules imposed from without, like the whims of ignorant legislators, and which but for arbitrary penalty might be disobeyed with impunity. But God's laws are all organic. The laws of the organism are founded in the nature of the organism; and if we wish to live we must obey them. Any departure from them

means disturbance, and if persistent and complete, it means death. God's laws are equally organic in the human realm. The rules for right living, both individual and social, are founded in the nature of things. They result from God's purpose in our creation and the constitution which He has given us. If an organism could become self-conscious and have insight into the ends foreshadowed in its structure, it would see that to decline those ends and depart from the laws thence resulting, could only mean destruction. And if God has made us for Himself, if He has put the true ends of life in the spiritual realm, it is equally plain that there can be for us no success, but only thwarting, disappointment, dissatisfaction, failure, so long as we refuse to seek the ends and obey the laws which are founded in our essential nature. To the Christian, therefore, who finds the true meaning of our life, not in what we have in common with the animals, but pre eminently in that religious endowment by which we transcend them, it becomes a self-evident truth of spiritual biology that only as we relate ourselves to the will of God can we hope to attain to peace and spiritual health and essential life. The will of God, then, has an organic significance for our well-being. We must interpret it not as an arbitrary rule, but biologically and as an organized natural law. Only from this point of view do we truly discern its absolute significance for our human life. The diagnosis of humanity's great malady is simple. We are refusing our true life, the law of the kingdom, and the prescription is equally simple: We must seek first the kingdom.

The Chart does Not Make the Channel

In our superficial and unspiritual way of thinking we easily overlook this fact, and suppose God's will, like human statutes, can be evaded. But organic laws can never be escaped. The laws of health are not made by physicians or works on hygiene; they are only declared; and if all the physicians were silent, and all the works on health were destroyed, the laws would still remain, and whoever would live must regard them. The charts and buoys do not make the channel, or the rocks and shoals; they point them out, and whoever would enter the harbor must keep to the channel. In like manner neither the church, nor even the Bible, makes any law of spiritual life; it only declares or reveals the law which exists in the nature of things, and which needs no further enactment for its authority or its vindication. And if both church and Bible were away, the supreme laws of life would be as little affected as the channel into the harbor would be changed if we tore up the charts and removed the buoys and light-houses. Imagine the folly of a shipmaster who should think himself free to sail anywhere if he first threw the charts overboard. So great is his folly who fails to see that the laws of life are what they are, whatever we may think about them, and that their consequences will follow with the inevitability of gravitation, whether we like it or not.

And because God's will is organic, it is being done in some sense all the time. This will has a double aspect: It means help and furtherance and blessing for the obedient, and loss and thwarting and overthrow for the disobedient. It is carrying the obedient safe into the harbor, and it is hurling the disobedient on the rocks and over the falls; and in both cases alike God's will is being done. It is the same law of gravitation that holds the solid building firmly on its base, and that drags the flimsy structure down into ruin. Judgment may not be immediately revealed,

but it is going on all the while, as must be the case with all organic laws and their consequences. And often we see the judgment going on. We see powers misused being canceled, and opportunities slighted being withdrawn. In the growing dullness and dimness respecting higher things we see the gathering and deepening shades of the outer darkness. Men call these things natural consequences, but natural consequences represent the will and ordinance of the Eternal.

The absolute condition, then, of successful living is to seek first the kingdom of God; that is, to relate our lives to God and His will, to see and value things as He does, and to order our lives accordingly. But men are perpetually trying to evade this condition, or they are ignorant of it; and the result is the confusion, the distress, the uproar, the strife, the sin, which are everywhere around us.

The Lust of the Flesh, the Lust of the Eye, and the Pride of Life

Most of us stop with the Gentiles. The supreme questions are: What shall we eat? What shall we drink? And wherewithal shall we be clothed? And devotion to these things develops into the lust of the flesh, the lust of the eye, and the pride of life. The first and least result is soul-hunger and starvation. Man cannot live by bread alone, however fine the quality. He was made for God, to glorify God, and to enjoy Him forever. His wants and aspirations are infinite; and only God can satisfy them. When, then, man seeks to live on the earthly and visible plane, the sure result is a deep dissatisfaction of soul. Perhaps in youth when the deeper nature is unstirred and when experience has not revealed the emptiness of all things earthly, we may find satisfaction in them. But as life wears on, and the nerves grow dull to everything but pain, and the inevitable overturnings come, then the years draw nigh when men say, we have no pleasure in them. Then men become cynical and pessimistic and weary of life. And no wonder. This is the sure outcome of the Gentile theory of life. The visible life when unrelated to some divine meaning and outcome is a poor and mean thing. When "faith is dry," men are but

"flies of latter spring
That lay their eggs and sting and sting
And build their petty cells and die."

We need the stimulus and inspiration of great hopes and a divine outlook in order to think worthily of this life or worthily to endure its burdens. But the Gentiles do not have these; and thus tend to sink into soul-weariness and destitution. Sometimes the lack of inspiration allows the simple burden of physical toil to fall with crushing weight upon us. Sometimes where the physical demands are not great the result is insufferable ennui, and the poor soul is driven through all manner of waste places, seeking rest and finding none. But in both cases what is needed, and the only thing that can help, is an alliance with the kingdom of God, a thought and plan of life which take hold on the eternal.

But this is not the only result of the Gentile plan of living. The prodigal not only starves; but in a great many cases he finds himself among the swine before he is through with the lust of the flesh. But aside from this obscene result, which carries its own condemnation, there is another and more subtle outcome. The further result of the Gentile scheme of life is to measure life by unreal standards, thus producing a set of fictitious values and ignoring the true ones. Here the lust of the eye and the pride of life come in; and the way is opened to boundless vanity and

rivalry and envy, and heartburning and every evil work. One great source of trouble in the world lies in our false estimate of things, and this in turn roots in the Gentile view. The world does not care much for substance, but only for show. It does not care much even for intellectual gifts except as they minister to vanity. The man is lost sight of in his accidents. That the soul should be living in some noisome back alley of mean and petty thoughts matters not if the body lives in the avenue. That the soul should be poor and miserable and blind and naked is a thing of no concern, provided the body be clothed in purple and fine linen. Dives may be an utter pauper before God, but we are careless as to that so long as he fares sumptuously every day. What we call the world, in the religious sense, is built on notions of this sort; and out of them spring a swarm of maxims which make up the wisdom of this world. And out of them, too, spring a large part of the vanities and rivalries and envy and heartburning which curse us. We are lacking in true Christian self-respect. Men are despised for being poor; they despise themselves for being poor; and because they are not rich they envy those that are. And the rich in turn often esteem themselves in terms of their wealth, as if this meant anything before God. Out of this state of things come social problems, and such questions as, "How shall the church reach the masses?" and all manner of confusion and manifold evil works.

And the only way out of this trouble is to revise our conception of values, and to put the kingdom of God first. If we do this and look at real values, at values of intellect, heart and conscience, and subordinate our doing and thinking to the kingdom of God, there will be no trouble in solving all other practical problems that may arise. And until we do this we must worry along as at present in blindness and confusion and bitterness of soul. There can be no abiding peace or joy whether in the personal or in the social life until men make the kingdom of God first and fundamental.

A Word to Reformers

And this is something which reformers especially need to remember. They are not over successful in changing the heart; indeed, they seldom report any conversions. Accordingly, they devote themselves to whitewashing the sepulchre and making clean the outside of the cup and platter. And they have a deal to say about the influence of environment, and sometimes they are sure that a proper environment would insure right character. Well, environment is important, and we should always aim to improve it so far as we can; but no deep and lasting reformation of man and society can be reached in this way. Some hygienic virtues and elementary decencies may be thus secured, but the root of the matter lies deeper. For life tends to make its own environment, and the environment becomes an image of those who are in it. Low souls, left to themselves, will soon have a corresponding environment; and a pure heart will not be long in reacting against an impure environment. It is said that during the French Revolution a noble family were driven out of their home and a peasant moved in; and in a few months he had moved the pigs, sty and all, into the castle. Such a nature will always reproduce itself in its environment. One who is a sloven or slattern within will not be long in finding appropriate outward manifestation. When the slums are in the people, the people will soon be in the slums. Hence to labor with environment alone is to doctor symptoms rather than

diseases, to mistake effects for causes to seek to dry up the stream while the fountain is in perpetual flow. The evils of humanity, environment and all, spring from the failure to seek first the kingdom of God; and if the earth were all cleaned up like a garden of God, and men were left unchanged, it would not be long before we were back in the old trouble. For these false views of life, these false ideals, the elevation of the accidents to the place of essentials, the devotion to the animal and the vanities, would soon bring forth again the results they now so prolifically produce.

In the running of machinery it is of great importance that everything should be rightly centred. When a great fly-wheel is truly centred it spins noiselessly on its axle and seems to sleep in its most rapid motion. But let it be a little eccentric—that is, a little off the centre—and it begins to strain upon its bearings and may tear itself loose and become an instrument of destruction. Our lives also run well only when truly centred on the will of God; and when they are eccentric, that is, are centred on some other and lower thing, then come the friction, the wrenching, the tragedy, the destruction, which result from eccentric living.

There is only one panacea for the woes of life and society, and that is to seek first the kingdom of God. Our Lord announced this law in the Sermon on the Mount, and if He should return to earth tomorrow He could announce no other. There can be no successful living on the plane of animalism. The lust of the flesh and the lust of the eye and the pride of life can only lead to vanity and envy and strife and every evil work. There can be no successful social life on a plane of selfishness and injustice and mutual distrust and hostility. On that plane there can be only social disturbance and convulsion. Selfishness tries to get and selfishness tries to keep; and at once the air is murky with distrust and suspicion, and wars, large and small, follow. Peace and progress are possible only in the measure in which justice, good-will and mutual confidence obtain among men. It is beyond any question that the only sure and effective way of healing our social woes is to begin to love God with all our heart and our neighbors as ourselves. Until this is done our evils will remain, in spite of all philosophic and philanthropic efforts and exorcisms. Only in the doing of God's will is our peace. And the same is equally true and equally manifest in the individual life. We know perfectly well that if we were willing to do God's will and to have it done, we should be at peace; but we are not willing; and the storm continues.

And to the thoughtful mind this would not be truer or even more manifest if it were written across the sky. The will of God is the essential nature of things, and with it we have to reckon. We cannot evade it, we cannot successfully resist it. The fates lead the willing, the unwilling they drag, was a word of ancient wisdom; and in a figure it expresses the fact. In the leading and the dragging alike the nature of things, that is, the will of God, finds expression; but it is the difference of life or death to us whether we are led or dragged.

All Things shall be Added

Now let us consider the promise: "All these things shall be added unto you." Of course this does not mean that then we should be able to get along without work; that would pauperize us. But it means that if life were rightly centred, if the kingdom of God were made first and fundamental, there would be no trouble in supplying all

THE PILGRIM AND THE RIVER

EMMA A. LENTE.

He stood beside the River! All the way
From childhood's garden up to man-
hood's height,
And down the long decline unto its brink,
The River daunted him with chilling
fright.

He never knew how near it was, and so
By day and night he listened for the surge
Of its strange waters down the shadowy
vale,—
And now he stood upon the very verge.

The River lay before him, calm and fair!
Shallow and limpid flowed the narrow
stream—

A stream which he could ford; and, just
across,
Uprose the Golden City of his dream!
Poughkeepsie, N. Y.

Thoughts for the Thoughtful

What secret trouble stirs thy breast?
Why all this fret and flurry?
Dost thou not know that what is best
In this too restless world is rest
From over-work and worry?

— Longfellow.

It is a part of my religion to look well
after the cheerfulness of life, and let the
dismals shift for themselves. — *Louisa M.
Alcott.*

It is easy to pretend to pray. It is so
easy to fool ourselves with our prayers!
It is so impossible to deceive God! — *Amos
R. Wells.*

Hard work is not a clog and a drag;
hard work is the privilege given you to
test and train the powers of your hand and
heart. That is the Divine blessing that lies
at the centre of our difficulties; that is the
thing that makes work and success such
splendid facts. — *Rev. Ozora S. Davis.*

To be misunderstood by those one loves
is the cross and bitterness of life. It is the
cruelest trial of self-devotion; it is what
most oftenest have wrung the heart of the
Son of Man; and, if God could suffer, it is
the wound we should be forever inflicting
on Him. — *Amiel.*

Lives of very little real importance some-
times furnish incidents enough to fill a
big book, whilst all that is interesting
touching a multitude of brave and gracious
men and women easily goes into a single
page, just as the smallest phial contains
the essence of ten thousand roses. — *W. L.
Watkinson, D. D.*

One of the first flowers to bloom in the
spring is the hepatica or liverwort. The
chill of the winter was in the air and the
snows were hardly gone when I saw some
beginning their growing amid the dried
leaves my stick had poked away. The
sturdy hope of the plant moved and helped
me. Never give up; keep alive and alert
even amid the dreariest scenes and times.
Chance will open somehow if you are get-
ting ready for it by the faithful daily duty.
— *James Buckham.*

Even among the apostles there were some
whose history is almost lost in obscurity.
We scarce know anything of what Barthol-
omew said or Lebbeus did. It is not a
question whether we can make a great
name for ourselves. That may be abso-

lutely impossible. Many a beautiful flower
is so placed in some extensive field that
human eyes never see it and human lips
consequently never praise it. But the
question is, whether we are doing the best
that can be done with our lives such as
they are. — *JAMES G. K. McCURE, in
"Living for the Best."*

A saintly woman suffering for weary
months in painful illness said to her pastor
one day shortly before she went to heaven:
"I have such a lovely robin that sings
outside my window. In the early morning,
as I lie here, he serenades me." Then, as a
smile brightened her thin features, she
added, "I love him because he sings in the
rain." That is the most beautiful thing
about the robin. When the storm has
silenced almost every other song bird, the
robin sings on — sings in the rain. That is
the way the Christian who is with Christ
may do. Anybody can sing in the sun-
shine; you and I should sing on when the
sun has gone down, or when clouds pour
out their rains, for Christ is with us. We
should sing in the rain. — *J. R. MILLER,
D. D., in "Our New Edens."*

Those who indulge fretful feelings, either
of anxiety or irritation, know not what an
opening they thereby give to the devil in
their hearts. "Fret not thyself," says the
Psalmist; "else shalt thou be moved to do
evil." And in entire harmony with this
warning of the elder Scriptures is the pre-
cept of St. Paul against undue indulgence
of anger: "Let not the sun go down upon
your wrath, neither give place to the devil."
Peace is the sentinel of the soul, which
keeps the heart and the mind of the Chris-
tian through Christ Jesus. So long as this
sentinel is on guard and doing his duty, the
castle of the soul is kept secure. But let
the sentinel be removed, and the way is
opened immediately for an attack upon the
fortress. — *Bishop Huntington.*

It is in the will of God that perfect seren-
ity and joy shall be found. "In His will is
our peace," says Dante. The acceptance of
this profound truth is the absolute key to
all harmony and happiness. When sorrow
is felt as a dark cloud, a crushing weight,
the energies are paralyzed; but when one
can rise above this inertia and cease ques-
tioning that which he regards as a myste-
rious and — in all humility — undeserved
calamity; when he can simply accept it as
an expression of the divine action that is
molding the soul, and thus leave it all in
peace of spirit; when, forgetting the past,
he can press onward to the things that are
before — then, indeed, does he receive of
the true ministry of pain. — *LILLIAN WHIT-
ING, in "The Life Radiant."*

A little seed lay in the ground; the sum-
mer winds breathe upon the spot, and the
summer's sun smiles upon it, and the ear-
liest rains fall and kiss it, and all of them
whisper to it, "Burst into life, little seed!
Burst into life!" But to their invitation
the sluggish seed responded, "Not yet —
tomorrow; tomorrow." So the days pass,
and August comes with its dry sky and
parching sun, and the little seed awaken-
ing cried, "Now I will burst into life."
But there was no longer a sun to smile
upon it, or a spring wind to breathe upon
it, or spring rains to kiss it, and it died in
the coffin which should have been its cra-
dle, murmuring, "Too late! too late!" —
Lyman Abbott, D. D.

Those Christians of Asia Minor in the
first century were precisely as human as
ourselves. Martyrdom was no easier to
bear in the age of the martyrs than it is to-

day. Lacerated hearts, not to speak of
limbs, were then what they are now.
Ruined homes, dislocated affections, not to
speak of literal fire and sword, were terrific
realities in the old world as truly as in this
latest hour of time.

What were they to do? Supremely, they
were to remember two secrets, which were
divinely good for them then, and are
equally good for us today, whether we are
called to lay down life in the old style (as
in China in 1900), or to yield ourselves to
the stress of trial in any other form what-
ever, stern or subtle: First, they were to
"resist, made solid by their faith" (so
literally); reliant on the Lord their Rock,
and so drawing His Rock-strength into
their weakness. And then, they were to
remember in the dark hour that some-
where, somehow, a similar type of trial
was being victoriously met by some fel-
low-believer, in that same strength; so
met as to be not merely endured, but taken
as the means to a glorious end, "working
out the exceeding weight of glory." — *H. C.
G. MOULE, D. D., in "From Sunday to Sun-
day."*

My Star of Hope hath set,
I watched it sink beyond yon distant height,
And lo! from out the evening sky the light
Died suddenly, and o'er my soul the night
Fell like a pall of jet.

My Star of Hope shall rise,
When, in due season, it hath made complete
Its God mapped circuit, be it slow or fleet.
What matters it? I know 'twill surely greet
My sight in Paradise.

— Stella G. Florence.

A BUNCH OF ROSES

WILLARD N. JENKINS.

MAUD EDGERLY, a sweet faced
girl of seventeen, came into the
pleasant sitting-room where her mother,
a comely woman of forty-five, was busy
with her sewing.

"Mamma, my La France roses are
beautiful! I am going to take some of
them down to Jennie Bartlett. She has
a bad cold (just think of having such a
bad cold in the summer!), and I'm sure
they will please her."

Mrs. Edgerly looked up from her sew-
ing, and regarded her daughter thought-
fully for several moments. At length
she said, slowly:

"Yes, my daughter, no doubt they
will. I was noticing them this morning.
I have not seen such fine roses any where
in town."

"They are lovely," declared Maud.
"And flowers are such a comfort to the
sick."

"Yes, and to the old."

"Why, yes; but there are not many
old people around here that do not have
flowers, and plenty of them. There's
Mrs. Harlow's mother; she has some of
the prettiest house-plants in town, and
then they have a flower garden, besides."

"Yes, but all old ladies are not so
favored. There's Grandma Herriek, who
has gone to the poorhouse, and who has
no flowers of any kind."

"Why, mamma, I didn't know she
had gone to the poorhouse."

"I did not know it myself until last
night. They took her there nearly a
week ago. Poor, lonely old lady — it was
a terrible blow to her!"

"Yes, I suppose so. She is very proud,
is she not, mamma?"

"She has been called so, and on that
account many have become somewhat

prejudiced against her. But we must remember that she has had many sorrows in her life, and much to try her patience. She is the last of her family. Her only daughter died many years ago, and her granddaughter, a sweet, attractive girl, died in consumption. Grandma has worked her fingers almost to the bone, and has long had a horror of becoming a pauper, and now, at seventy, her fears are realized. I remember when she had a comfortable home and a pretty flower garden. She is very fond of flowers."

"Mamma, do you think I ought to give her my roses?"

"I have not said so, my dear Maud."

"No, but you looked as though you thought so. And Jennie has a pleasant home, and books and music, and flowers of her own. She is not very ill, either, but she does love to have people think of her."

"Do just as you like, Maud. I do not wish to influence you."

"I'll think of it. I had planned to give my roses to Jennie," and with a serious countenance Maud turned away.

An hour later she came back.

"I've decided, mamma. I'm going to take the roses to Grandma Herrick."

"She will be pleased, I think," said Mrs. Edgerly, quietly.

"I think so, too. The poorhouse isn't an attractive place, and there isn't a flower about the premises. Mrs. Bailey is an excellent woman, no doubt, but she never seems to care for anything she can't eat, drink, or wear. I'm all ready and am going now."

"Very well, my love."

A brisk walk of fifteen minutes brought Maud to the poorhouse. It was a square, two-storied building, painted white, and without a tree or shrub near it.

As she neared a side-door it was thrown open, and Mrs. Bailey, the wife of the overseer, came forward to welcome her.

"How do you do, Miss Edgerly? This is an unexpected pleasure. Come right in."

"I called to see Grandma Herrick," said Maud, declining the offered chair. "I can stay but a few moments."

"The old lady is upstairs in her room, and between you and me she's as an obstinate old piece as I ever saw. Done nothing but sulk ever since she's been in the house, and I'm getting tired of it. If you mean that bunch of roses for her, they'll be thrown away, I'm sure. I believe she thinks she's better than I am now, if she is a pauper."

Maud wisely made no reply to this speech. She knew that Mrs. Bailey was not at heart an unkind woman, and that the paupers were not ill-treated. They went up the narrow, uncarpeted stairs, and paused before a door.

"This is her room, Miss Edgerly. Go right in. You'll probably find her moping at the window."

Maud went in. The room was not large and contained only the barest necessities in the way of furniture. It was very neat, however, and the walls were white as snow. The old lady sat at the window, in a dejected attitude, gazing out over the fields. She was clad in a rusty, black dress, and her white hair was combed smoothly back under her black cap.

"How do you do, Mrs. Herrick? I have come to see you."

"You are very kind," began grandma, mechanically. Then, as she caught sight of the roses, she ejaculated: "Oh, what beauties!"

"They are for you, grandma," and Maud placed them in her hand.

The old lady bent her head to inhale their fragrance, and then, to Maud's consternation, she burst into a perfect flood of tears.

"Why, grandma, what have I done? I thought you'd like the roses, and — and —"

"I do like them, child! God bless you! I do like them," sobbed grandma.

Maud looked on, wondering what she could do, and feeling decidedly uncomfortable. Presently the old lady wiped her eyes.

"Miss Edgerly, you don't realize what you have done today. I have been hard and bitter — yes, I have rebelled against the Lord ever since I came to this place."

"I am sure it was hard for you to come here," said Maud, gently.

"But I have been wicked, very wicked. I said the Lord had forsaken me; I said no one would care for me now that I was a pauper. For many years I have professed to be a follower of Christ, but I have been tried and found wanting. He had not where to lay His head, and I do not lack for food and shelter. Ah! I see now what a wicked creature I have been. And, Miss Maud, it is your deed of kindness that has opened my eyes. I have seen you often; I saw you go by on your wheel, a few days ago, and I said to myself, 'She is young and strong, full of life and happiness. She has kind friends, a pleasant home, and I am forsaken alike by God and man.'"

"But you are not, dear grandma!" cried Maud, impulsively. "You have friends who will come to see you, and — God is your refuge," added the girl reverently.

"He is, indeed. Merciful and forgiving, He is 'a very present help in trouble.' Forgive me, dear Lord! Henceforth I cannot doubt Thee."

Sprague's Mills, Maine.

THE DICENTRA

I know a flower of such a faint fair hue
As never meadow nor the roadside knew —
Dear to the Hamadryads and to Pan —
Of hermit-heart, and shimmering Protean;
Fragile in form as leaf or bloom can be,
And timider than the Anemone.

Petaled unique, in opalescent guise,
Choice of floral woodland mysteries,
Companioned by the cavernous rock and
shade,
Blushing to find its cool retreat betrayed,
The loved Dicentra, hidden from sun and
sky,
Perennial comes all beauty to defy.

Thick jeweled wonder of the mold of
woods,
Inhabitants of elfin solitudes,
Arrayed in costume of a sort so rare
That queens for it might well in tears
despair;
Neighbored by stalwart beech and priestly
fir,
And palpitant to the soft zephyr's stir.

O orchid rival, daintier than the rose,
No garden favorite thy fond sorcery knows.
Here through some subtle, unimagined
spell
The forest marvel's year-born miracle,
In opulent bounty, fills a sunless space
With sculptured beauty and transcendent
grace!

— JOEL BENTON, in *Century*.

MY COTTAGE

MARIANNE FARNINGHAM

THERE never was a time when I did not greatly desire to possess a cottage in the country or by the sea. During the years when it appeared as impossible of realization as to "dwell in marble halls" I used to dream of it and talk of it. What would it be, I thought, to have a little place of my own to go to when I had a chance, without having to seek for lodgings, or wait for opportunity, a place of my very own, to which I should have the right to come, and which would be like a second home! I did not mind how rough and small it was; a flat in a fashionable seaside resort, or a big house somewhere, was not in the least what I wanted; but a little crib with nothing spoilable in it, which I should not be afraid to shut up, which I could lend to my friends whose tastes also lay in this direction, was what my soul desired.

At last a friend was good enough to offer to build me a cottage in the most beautiful part of Derbyshire; and this brought the desire of my heart nearer to accomplishment. But I knew that, though the Peak District is lovely, the sea would be calling me even from it; and before settling on the situation I decided to try in real earnest to secure if possible a cottage in one of the two most charming spots I knew. So I wrote a letter, addressed to the minister of my own denomination, at the little town which I thought I should love the best; one's own minister I was sure would answer a request for information. But the church was at the time without a minister; the letter, however, was delivered to a deacon. I had said that I wanted a small cottage with a low rent, such as a fisherman or laborer would inhabit, that I did not mind what it was, as I could myself make it pretty and comfortable. To my great joy the deacon replied that one happened to be empty, and he sent me a little photo marked with a cross to show its position. He said it belonged to "Mrs. Talbot, the kindest lady in Barmouth," and advised me to write to her agent. I wrote to the agent, and the lady too, and she consented to let me have the cottage if after I had seen it I wished for it. I was too pressed with work just then to go to see it, but I begged its owner to let me become her tenant at once, and she consented. A few days later some odds and ends of furniture came, which had been placed at my disposal at the right minute, and one very dear to me came up to arrange them in the cottage. She brought with her a son who was so ill that several doctors had pronounced him incurable. Only one sensible physician had said that if he lived out of doors, and walked over hills and mountains, he might get well. And he did. When I came a week or two later, and he met me at the station, I knew that he would live.

What my cottage was to him, and has since been to many, I could not tell in several columns of the *Christian World*; and what it has been to me could not be put into any words. Here have I come to meet the spring, and here have I seen the summer delayed almost until November. Here on gray wintry days, when my strength was low and faith feeble, have I been able to wait until hope and vigor returned, and here have gracious summer-times almost renewed my youth, and caused my heart to sing for joy. How much I wish everybody could have such a haven as I!

My cottage is a little gabled house, situated on a crag at the foot of a mountain, and high up above most of my neighbors' chimneys. The cosy dwelling place is a very old one — two hundred years old at least; and it is built of the gray stone of the

neighborhood, fastened with cement that never seems to loosen or wear out. Guarding the ample kitchen fireplace, with its snug chimney corners, is a delightful old oak beam that must have seen several centuries. Beams are among the most characteristic features of the cottage, and they are frankly visible in each of the rooms. The walls, too, have an individuality of their own. They are three feet thick, and therefore the house is warm in the winter and cool and comfortable in the summer. It is a five-roomed cottage—two rooms downstairs and three up. The door is in the middle and opens into a passage paved with slate slabs, as are the floors of both downstairs rooms; the staircase is opposite the door. The sitting-room is to the right as one enters. It is a pretty little apartment, with a deep dado of Indian matting, and a frieze of beautiful flowers cut for me by kind hands from a book on gardening. Not much furniture is in the room—it is not large enough to contain much; a few chairs to sit on, a table on which to write, a sofa for rest, and an old oak corner cupboard to keep things in. The ceiling, with its beams, is whitewashed, and the door and window seats are dark brown. The kitchen is the same, excepting that the walls are color washed.

The chief glories of the cottage are its French windows and ample window-seats, which are comfortable, and from which are obtained magnificent views of sea and land. The windows have been kindly put in for me since I first came, now nearly twenty years ago. The best of a cottage is that, being small, everything is compact and handy. To reach the bedrooms one has only nine steps and a landing, although the rooms are not unduly low. The sloping roofs are indeed very high in the highest parts, and even at the lowest I never knock my head, though possibly a person who was exceedingly tall might do so. Broad window-seats are here also, from which grand views of the sea are obtained, although, indeed, it is possible to lie in bed and see them. Gracious dawns and wonderful sunsets are witnessed from my windows, and as I write there is a summer glory on the yellow sands and the blue sea, such as goes directly to one's heart. What makes it such a delightfully all-the-year-round place is that every bit of sunshine there is comes to the cottage, which faces the south and west. In the winter I can see the sun dip into the sea, and in the summer, from morning till night, it stays to bless us. If we pass under the covered porch on to the little terrace, there are wider views. On the left the Cader Idris range and the Mawddach Estuary, and on the right, plainly visible from my little summer house and garden, are the Carnarvon mountains and Bardsey Island. Not only do we get the sunshine, but we also become acquainted with the winds! I never knew what wind was like before I had my cottage. Sometimes at night the fact of the great thickness and strength of the walls and chimneys is a thought of much comfort. But it is a grand concert which the sea and the winds conduct together. Sometimes it is awfully wild and solemn; but sometimes, as now, the winds are only at play, and the sea is singing a May-song of the sweetest tune.

Of course, I know that there is only one such cottage as mine in the whole world! But there are hundreds of other cottages in pretty inland villages, as well as around the coast, which would make other people as happy as mine does me. I cannot imagine why the plan is not more often tried. There can generally be found some trustworthy working woman who will look after the place and keep it aired. And the pleasure that one gets out of it is worth

more than all the cost. It makes one feel quite well off to own a cottage somewhere, as well as one's own residence! And there is great delight in lending it, not only to one's own circle, but perhaps to those who still more need rest and quiet and fresh air. But it must be a real cottage, and plainly furnished, so as to bring no care, but only joy. As for me, I am scarcely more grateful for anything in my life than for my cottage. — *Christian World* (London).

Ninety Beautiful Years

“THE days of our years are threescore years and ten; but if by reason of strength they be fourscore”—and ten—then indeed it is a marvel in our eyes, and we hasten to do honor to one who has attained such distinction. Not many, however, come to the portal of the 90th birthday bearing so few of the infirmities of age as Mrs. Elizabeth P. Wentworth, whose anniversary was quietly celebrated on Wednesday, June 8, by a family reunion at her



MRS. ELIZABETH P. WENTWORTH

home in Middleboro, Mass. She received many gifts, but was especially pleased with the large number of letters from old friends and former pastors—these latter all pastors of Jamaica Plain Church—Bishop J. W. Bashford, Dr. W. R. Clark, Rev. S. C. Cary, and Rev. E. W. Virgin. Mrs. Wentworth's long life has been full of interesting experiences, and she talks most entertainingly of her childhood days; in fact, her memory is excellent as she looks back over past scenes.

The first fact in a brief outline of this useful, honored life is that Elizabeth Payson Humphrey was born in 1814 in North Reading, Mass. The Humphrey family had lived in Dorchester for many years, and the removal to North Reading was only temporary, and was largely due to the dislike felt toward the British soldiers then present in that section in large numbers. After the return to Dorchester the family remained there till the mother died, when Elizabeth was ten years old, and removal was then made to Brookline.

At the age of fourteen she joined the Baptist Church, and was baptized in the salt water which at that time came in up to the village of Brookline. It was in 1842 that her marriage to James M. Wentworth, of Ossipee, N. H., occurred. She continued a member of the Baptist Church till 1866, when she joined the First Methodist Episcopal Church of Jamaica Plain, then worshipping in a hall. She became interested

in this church through the class-meetings which were held at the different houses. She and her husband attended these by invitation of friends, and so enjoyed them that both finally decided to affiliate with that church. Among her reminiscences Mrs. Wentworth tells how she went to Boston with her father when she was five years old to see Lafayette in the procession arranged in his honor. Then every Christmas it was her father's custom to take her to the Old North Church to hear the chimes.

At the Humphrey homestead, still standing in Dorchester, her uncle's home when she was a child, there was always a gathering of the children of the family on election day. They had games in the large barn, and the workmen were ordered to amuse them all day. The eating of the election cake—a raised cake, or sort of rich bun—was the feature of the occasion. Mrs. Wentworth says that, as she remembers it, she never tasted anything so good.

There were no library books in the Sunday-schools of her childhood days. But as a special treat once a year a young man—a stranger—was invited to preach a long sermon to the children on Sunday afternoon! They were not then limited to the learning of a Golden Text, but were required to commit to memory whole chapters from the Bible at a time. When ten years old Mrs. Wentworth learned the whole of the Gospel of Matthew to repeat for one lesson at Sunday-school. Ever a constant and devoted reader of her Bible, she has also always enjoyed a wide reading in religious and secular lines, caring nothing, however, for novels of any kind.

She loves to write letters—not only the frequent letters written regularly to members of her family, but many of her friends are thus favored occasionally. Hopeful, cheery epistles they are, telling of the beauties of nature in her country home through the changing seasons, and hinting ever of a happy, contented mind and of the peace and faith that have been hers through the trials and sorrows of her long life.

While living at one time on a large farm at West Chelmsford, when the manifold household duties and the care of her children devolved wholly upon her, she drove a mile and a half to Lowell to church every Sunday, remaining for Sunday school. She made it an invariable rule all her life to attend the services of her church, and insisted upon the attendance of her children.

Mrs. Wentworth has been the mother of ten children, four of whom are now living. Widowed thirty-six years ago, she now lives with her oldest son at his home in Middleboro, and another son, an artist, also resides there. The third son lives in Somerville. Of the only daughter, Julia (Mrs. James B. Guttridge, of Roslindale), it can be truly said her name is “as ointment poured forth” in Bethany Methodist Episcopal Church, to whose upbuilding she has given unstintingly of her time, her means, her talents—indeed, her very self.

Mr. Nolan's Embassy

MR. NOLAN had acquired a great reputation for tact, so that when Mr. Cassidy fell from a ladder and broke his leg it was quickly decided by all the workmen that Mr. Nolan should bear the tidings to Mrs. Cassidy.

“He broke the news gradual,” said Mr. Leahy to his wife that night, “and by the time she learned the truth, she was as calm as a clock, they say. Oh, he's the great man, is Timmy Nolan!”

“How did he do it?” asked Mrs. Leahy, impatiently.

“Like this,” said Mr. Nolan's admirer

"He went to the house and rang the bell, and he says, 'Thin Dinnis is not dead, Mrs. Cassidy, or you'd niver be so gay-lookin'."

"Dead!" she screeches. "Who said he was dead?"

"Thin it's not thrue he's near to dyin' wid the smallpox, either," said Timmy, "or you'd niver be lookin' so amazed."

"Smallpox!" she cries. "Has he got the smallpox, Timmy Nolan, and been tuk to the hospital widout me sayin' good-by to him?"

"Sure an' he has not," said Timmy Nolan, in a comfortin' tone. "It's only that he's broken a few bones in his leg, fallin' from a ladder, and I'm sint ahead wid the news."

"It's you that's a thrue friend, an' you've lifted a big load from me heart," said Mrs. Cassidy, and she gave a warm shake to his hand and went back to her washin'." — *Youth's Companion*.

Not What He Meant

"John," said Mrs. Makepeace, coming out on the back porch, where her husband sat tilted back in his chair, his feet on the railing, "didn't I hear you tell the minister when he was here that you were deeply interested in temperance movements?"

"Yes," Mr. Makepeace replied, rather stiffly. "I said so, and you know that I am."

"Well," said Mrs. Makepeace, "suppose you go and make a few of them on the pump handle. I want a pail of water."

BOYS AND GIRLS

FROM BUNKER HILL

A True Story

ALICE MARGARET GUERNSEY.

"A CHANGE of air, at any rate," said the doctor. "An ocean voyage, if you can go with her. If not, send her down the St. Lawrence to Quebec, or on to Saguenay if she chooses. If she takes a maid with her, the children can go, too. She'll enjoy things better if they're along, and so will get well faster."

So, by the doctor's orders, Ethel and Ted, with their mother, were snugly settled for a stay of weeks in the funny little French lodging-house in the quaint old city of Quebec. Up, up, up, ever so many feet above the St. Lawrence, rises the hill on which the old fortress is built. There was a brave climb up that steep slope, years and years ago, that is worth reading about, for it changed both United States and Canadian history. Dufferin Terrace, built on a halfway shelf, overlooks the river with its forests of masts and now and then a war-vessel at anchor. Still farther down is Little Champlain Street, so narrow that a man standing in the middle can touch the houses on either side when he stretches out his arms. Even the river breezes can hardly find their way through it, and only foot-passengers go down the steps that lead into it. The whole city, with its useless gates and walls, of which the people are so proud, its French ways, its towering fort with the plains beyond, is full of interest, and more like the Old World than any other place on the American continent.

On a warm afternoon, Mrs. Fontelle, weary from the morning's ride, lay down

for a nap. "Go out on the terrace if you like," she said to Ethel, "you and Ted. Be careful not to get lost."

"Get lost!" laughed Ethel. "Why, we know the way as well as we do the streets at home. Oh, no, we won't get lost—we couldn't if we tried," and she ran off to find Ted.

They watched the sailors on the ships and the busy ferry-boats crossing the river, and Ethel sketched the little kiosks on the terrace, and then looked around for something else for her pencil. Just behind them rose a long flight of steps, three hundred or more, to the top of the outer wall of the fort.

"Ted," she cried, "do you remember that little fieldpiece, that old-fashioned one we saw in the fort this morning—the one they took from us at Bunker Hill?"

"Of course! Wasn't it mean in that guard to tell us the way he did? I'm glad I told him we had a lot of British guns. I shouldn't think they'd want to talk about Bunker Hill."

"I'm going to sketch that old gun. It will be such fun to show it to the girls at home. We can go up the stairs here, and it won't be very far, and there'll be lots of folks around, so it will be all right."

Ted agreed, as he always did to Ethel's propositions, and they climbed the long flight. But at the top they found a draw-bridge over the dry moat between the walls, with a sign reading: "Only officers allowed to cross here."

Not quite venturesome enough to pass over the bridge in the face of that sign, even if they were descendants of the men of Bunker Hill, the children decided to walk around on the grassy slope that came to the top of the outer wall to reach the main entrance through which they had passed in the morning. They climbed down to the level of the road when they reached the gateway, and started in between the walls.

"Where are all the people?" asked Ted, after they had gone a short distance. "There were lots of carriages here this morning."

"Oh, there'll be more coming pretty soon," said Ethel. "How high these walls are! And they go zigzag, and have iron gates at the turns. It seems sort o' creepy, doesn't it, to be here alone?"

"Specially when you think of the guns back of these loopholes. I tell you, it wouldn't take many men to defend this fort if an enemy tried to come in this way."

"I declare, it makes me feel small, if I am an American girl—these high walls, and everything so quiet. Ted!" and Ethel stood still. "See here! The tourists all come to the fort in the morning, and go off to Montmorenci in the afternoon. I believe that's the regular thing. Do you think we'd better go back?"

"Go back? Why, no. If you want to sketch that gun, we'll go ahead. They won't any more than tell us we can't come in, anyway."

So they passed on, and soon reached the sentry at the gate leading to the parade-ground. "My sister," said Ted, raising his hat politely. But the sentry knew better than to talk while on duty. "Officer of the guard!" he called, and a dapper young officer came out of the

guardroom at the word. Again Ted tried to tell his story. "Good afternoon, sir. My sister"—but again he was interrupted, for the officer, not waiting for the end of his sentence, called a soldier to show them over the fort—an everyday incident to the troops stationed on the heights of Quebec.

Not until they were fairly on the parade-ground did Ted have the chance to finish his sentence. "We would like to go first," he said, "to the little field-piece that was taken at Bunker Hill. We saw it this morning, and my sister wants to sketch it."

Their escort stopped, hesitated a moment, and then said: "I'll see if I can get permission. Our orders forbid any sketching in the fort." He turned back to the guardhouse, leaving the young people looking at each other with laughing eyes.

"It's too funny," said Ethel in a whisper. "Here I've been feeling so small, coming in between those high walls, and all that, and now to think that one of His Majesty's troopers might be in danger of court-martial just because a girl from 'the States' sketched an old gun. It ought not to belong to them, anyway, and I suppose it would burst if they tried to fire it. Won't we have fun telling about this at home?"

Just then their escort returned, and the children must have looked inoffensive, for he brought full permission for the sketch.

"I didn't do it very well," said Ethel to her father when she told the story. "It was warm, and I thought it was a pity to keep that poor soldier standing round a great while. But I got it, all the same, and I've labeled it: 'The gun that scared the British army twice.'"

Mr. Fontelle smiled, and then looked a bit grave as he said: "Don't try to do such a thing when you go abroad, for you probably wouldn't get off so easily. Our Government might have to interfere to get you out of prison if you ventured it in Europe."

East Orange, N. J.

REMORSE

I killed a robin. The little thing,
With scarlet breast on a glossy wing,
That comes in the apple tree to sing.

I flung a stone as he twittered there;
I only meant to give him a scare,
But off it went—and hit him square.

A little flutter—a little cry—
Then on the ground I saw him lie;
I didn't think he was going to die.

But as I watched him I soon could see
He never would sing for you or me
Any more in the apple tree.

Never more in the morning light,
Never more in the sunshine bright,
Trilling his song in gay delight.

And I'm thinking every summer day,
How never, never can I repay
The little life that I took away.

—SIDNEY DAYRE, in *Youth's Companion*.

Music Teacher: "Johnny is improving daily in his violin playing."
Johnny's Mother (gratified): "Is that so? We didn't know whether he was improving, or we were just getting more used to it."

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

SUNDAY, JUNE 26, 1904.

Second Quarterly Review

I Preliminary

1. **GOLDEN TEXT:** *Wherefore God also hath highly exalted him, and given him a name which is above every name.* — Phil. 2: 9.

2. **THE LESSONS OF THE QUARTER** were taken from the first three Gospels — two from St. Matthew, six from St. Mark, four from St. Luke. The period covered embraces a part of the last year of the life of our Lord — from the middle of the summer of A. D. 29 to the first week of April, A. D. 30.

3. **HOME READINGS:** *Monday* — Mark 8: 27-38. *Tuesday* — Mark 9: 2-13. *Wednesday* — Luke 11: 1-13. *Thursday* — Luke 15: 11-24. *Friday* — Mark 10: 35-45. *Saturday* — Matt. 26: 17-30. *Sunday* — Mark 15: 22-39.

II Lesson Analysis

1. **JESUS VISITS TYRE AND SIDON** (Mark 7: 24-37).

Our Lord was seeking seclusion in the region of Tyre and Sidon. A woman whose daughter was "grievously vexed with a devil," invaded His privacy, and, though an alien in religion and race, begged Him to heal her child. Strange to say, He "answered her not a word." Wearied with her importunities, the disciples urged Him to dismiss her. Then He spoke, but only to say: "I am not sent but unto the lost sheep of the house of Israel." "Lord, help me!" she cried. "Let the children first be filled; it is not meet to take the children's bread and cast it to the dogs." Even this rebuff was turned into a plea. "Yea, Lord, even the dogs under the table eat of the children's crumbs." Her faith and humility were commended, and her daughter was healed. Subsequently, in Decapolis, our Lord cured a man who was "deaf, and had an impediment in his speech." Taking him aside, He awakened the sufferer's faith by putting His fingers into his ears, spitting, and touching his tongue, and ended by saying, "Be opened!" Speech and hearing were at once restored.

2. **PETER CONFESSES THE CHRIST** (Mark 8: 27-38).

The principal points were: The questions put to the disciples by Jesus in the region of Cesaréa Philippi — "Who do men say that I am?" and "Who do ye say that I am?" Peter's prompt reply, "Thou art the Christ, the Son of the Living God;" the announcement by Jesus of His coming death and resurrection; Peter's rash chiding and our Lord's rebuke; crossbearing announced as the law of the kingdom and the test of discipleship; even life itself to be surrendered rather than imperil the life eternal.

3. **JESUS TRANSFIGURED** (Mark 9: 2-13).

A week after the events of our last lesson Jesus one evening took with Him Peter, James and John, and ascended the mountain, probably Hermon, where, while engaged in prayer, He was transfigured — His raiment and person becoming white and brilliant, like the sun. With Him appeared, also, Moses and Elijah, who conversed upon His approaching decease at Jerusalem. Peter's proposition to build three tabernacles for Jesus and His heavenly guests was followed by the descending Shekinah out of which came the Voice: "This is My beloved Son; hear Him." In terror the disciples hid their faces, and when Jesus aroused them the glory had passed, and "they saw no man save Jesus only." A command of secrecy was laid upon

them, not to be broken until He was risen from the dead. To the disciples' perplexity about the coming of Elijah to accomplish his predicted work of restoration, Jesus gave them to understand that he had already come in the person of John the Baptist, and finished his work.

4. **THE MISSION OF THE SEVENTY** (Luke 10: 1-16).

As He had before sent out the Twelve, so now in Perea our Lord selected thirty-five pairs of evangelists to herald His approach and preach His Gospel. And the directions given in the latter case were not unlike those given in the former: No purse, no scrip, no salutations by the way; the greeting of "peace" to the house which they might choose for temporary lodgment; preaching the kingdom; healing the sick; shaking the dust from their feet if rejected; the woes pronounced on the Galilean cities of Chorazin, Bethsaida, and Capernaum. To hear them would be to hear Him; and to despise them would be to despise Him and also the Father who had sent Him.

5. **PRAYER AND PROMISE** (Luke 11: 1-13).

In reply to a request from His disciples that He should teach them how to pray, our Lord repeated the model prayer, given earlier to the Twelve, and illustrated the idea of persistency by the parable of the belated traveler, whose host, having nothing to set before his guest, pleads with a neighbor until he opens the door and loans the three loaves desired. He enforced the idea that true prayer will be answered by reminding them how fathers treat children who ask for bread, etc., and suggesting how much more willingly the Heavenly Father will grant the Holy Spirit to them that ask Him.

6. **WATCHFULNESS** (Luke 12: 35-48).

The watchful servant, ever ready to welcome his returning lord, was pronounced "blessed;" to such their lord would behave as a servant. Thief-like in its unexpectedness will be His second coming; therefore His servants should never for a moment be unready. A well-ordered house was pictured, whose faithful steward, in his lord's absence, distributed to each his food in due season. Promotion and honors were reserved for that steward. But if, on the other hand, that steward should presume on his lord's absence to play the petty tyrant, and to "eat and drink and be drunken," there will come to him a fatal surprise when his returning lord cuts short his guilty career by smiting him in twain, and appointing his lot with the unfaithful.

7. **THE PRODIGAL SON** (Luke 15: 11-24).

The principal points were: The demand of the younger son for his share of the inheritance, and the father's compliance; his departure into "a far country;" his hot pursuit of pleasure and reckless expenditure; his penniless and friendless condition after he had "spent all;" the famine; the young man's hunger; his degrading employment as a swineherd; his coming to himself; his determination to return to the old home where there was "bread enough and to spare;" his journey back; the father's eager watching, and joyful recognition, and welcome kiss; the prodigal's humble confession; the father's order for the best robe, the ring, the shoes, and the fatted calf; "for this, my son, was dead, and is alive again; he was lost, and is found."

8. **JESUS TEACHES HUMILITY** (Mark 10: 35-45).

That our Lord's solemn warning of His impending fate failed to impress His disciples was made sadly evident when James and John, with their mother Salome, gained His private ear and begged the strangely-

selfish and ill-timed favor of sitting on His right and left hand in His kingdom. Jesus did not upbraid them. Could they drink of His cup, and be baptized with His baptism? They professed to be able. Our Lord assured them that they should share His cup and baptism, but the places they sought would be conferred on those for whom they were prepared by the Father. The plot of the two naturally angered the ten. Jesus calmed the rivalry by enforcing the old lesson of exaltation by humility. Petty tyrants in this world lorded it over their fellows; not so would it be in His kingdom. The highest there would be the lowliest, the lord of all the servant of all; even as their Master came, not to require their ministrations, but to devote Himself to humble services, and yield up His life at last as a "ransom for many."

9. **THE PASSOVER** (Matt. 26: 17-30).

The inquiry on the part of the disciples of Jesus where He would eat the passover the mysterious directions to Peter and John; the assembling of the disciples at eventide in the upper room; the announcement — "One of you shall betray Me;" the sorrow and surprised questionings; the private designation of Judas; the woes pronounced upon the traitor; his departure; the blessing and breaking of the bread; the simple ritual — "This is My body which is given for you; this do in remembrance of Me. This cup is the new testament in My blood, which is shed for you; do this as oft as ye shall drink it, in remembrance of Me;" the solemn declaration that He would not drink henceforth of the fruit of the vine until He should drink it new with them in the heavenly kingdom; and the singing of the hymn — form an outline of the lesson.

10. **CHRIST'S TRIAL BEFORE PILATE** (Mark 15: 1-15).

The principal points were: The ratification by the Sanhedrin of the sentence of death pronounced on Jesus in the night session; the arraignment of Jesus before Pilate on the charge that He professed to be the king of the Jews, and forbade the people to give tribute to Caesar; the failure of Pilate to find any adequate cause for punishment; the turbulent reiteration of the charges and Jesus' silence; Pilate's second declaration that he found no fault in Jesus; the choice between Barabbas and Jesus, and the selection of the former to be released; and the final yielding of Pilate to popular and priestly clamor.

11. **CHRIST CRUCIFIED** (Mark 15: 22-29).

Attended by two thieves and burdened with His cross, Jesus was conducted by a centurion and four soldiers to Calvary. On the way His strength succumbed, and one Simon, a Cyrenian, was impressed into service to bear the cross. On reaching Calvary Jesus was stripped and nailed to the wood, which was then lifted and dropped into the hole dug for it, the inscription stating His offence — "Jesus of Nazareth, King of the Jews" — put over His head, and His

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system.

Accept no substitute.

clothing divided by the soldiers. In the rest of the lesson we learned about the rage and insults of His enemies; the supernatural darkness; the piercing cry, "My God, My God, why hast Thou forsaken Me?" the Sufferer's thirst, and the final yielding of His spirit into the Father's hands.

12. CHRIST RISEN (Matt. 28: 1-15).

The following were the principal points: The visit of the Marys to the tomb in the early morning; the earthquake, descent of the angel, and rolling back of the stone; the terror and swoon of the guard; the assuring words of the angel to the women, and their commission to tell the disciples of the resurrection; the promise that the disciples should see their Lord in Galilee, as He had predicted; their departure; the meeting with Jesus, and His message to His "brethren;" the report of the soldiers to the high priests, and their bribery to circulate the story that the disciples stole the body of Jesus while they were asleep.

III Questions

1. From what books were the lessons taken?
2. What period in our Lord's life was covered?
3. Who sought our Lord in the region of Tyre and Sidon? What did she want? Had she any ground for asking the favor?
4. Relate the conversation and explain it.
5. How did she finally win her suit?
6. What miracle was wrought subsequently in Decapolis?
7. What questions were put to the disciples in the "coasts of Cesarea Philippi?" How were they answered?
8. Into what terrible mistake Peter did fall, and how was he rebuked?
9. What was the teaching concerning crossbearing and worth of the soul?
10. Who were our Lord's companions at the Transfiguration? Describe the scene.
11. Who came from heaven, and what did they talk about?
12. What did Peter propose?
13. Tell about the cloud and the voice.
14. How did Jesus explain about Elijah "who was to come?"
15. Why were the seventy sent forth?
16. What directions were given them?
17. What woes were pronounced, and why?
18. How was persistency in prayer taught, in Lesson V?
19. What argument was drawn from human relationships?
20. Tell the parable of the faithful and unfaithful steward.
21. What befall each, and what was the significance?
22. Why was the younger son's demand complied with, in the parable of the Prodigal Son?
23. Trace the steps of his degradation.
24. Describe his repentance.
25. How was he received and what confession did he make?
26. How did the father treat him, and why?
27. What selfish and untimely request did James and John make, and how did our Lord answer it?
28. What different rule was announced for Christ's kingdom from that prevalent in earthly kingdoms?
29. What occurred at the Passover?
30. How was it merged into the Supper?
31. What is the meaning of its ritual?
32. What is the obligation to observe it?
33. Who was Pilate, and on what charge was Jesus arraigned before him?
34. What was his judgment?
35. Explain why and how he finally yielded to the clamor?
36. What happened on the way to Calvary?
37. Describe the method of crucifixion.
38. What title was placed above Jesus' head?
39. Mention some of the taunts and challenges used to Jesus while on the cross.
40. What supernatural portent occurred?
41. Mention the three closing utterances on the cross.
42. Tell the story of the Resurrection.
43. Who first saw the risen Christ, and what message did He give?
44. What false report was circulated among the Jews?

W. H. M. S. Notes

Auxiliary treasurers of the Woman's Home Missionary Society are again reminded that the fiscal year of the Society closes in July, and that, therefore, all collections to be counted in this year's receipts should be in the hands of the Conference treasurers as soon after June 15 as possible.

Conference secretaries and secretaries of literature should be on the lookout for summer assemblies and camp meetings at which home missionary literature may be distributed. At every such meeting there should be a headquarters for literature, with samples of our excellent books and leaflets, and free literature for distribution. Secretaries desiring further information concerning this matter should correspond with Miss Van Marter, 150 Fifth Ave., New York.

At this season of the year many missionaries and teachers employed by the W. H. M. S. are returning from their fields of labor, especially those whose work is in the South. These active workers ought to have complete rest during the summer, yet so great is their interest in the advancement of the Society's work that most of them will respond to calls for service.

A headquarters for home missionary literature will be maintained during the entire period of the World's Fair in St. Louis at Hotel Epworth, in the main parlor, where Mrs. Dr. J. E. Chambers will be in charge.

The gain of ten thousand new members of the W. H. M. S. during the fiscal year is an actual need, since the demands upon the general fund are so great. If any auxiliary has failed thus far to secure its quota, let the failure be made good during the brief time remaining before the treasurer's books are closed.

Rev. A. G. Murray, of Pawnee, Okla., with his wife, is doing excellent service in the Pawnee Mission, the oldest of Indian missions under the auspices of the W. H. M. S. Mr. Murray says that the tribe is constantly decreasing. During the past five years 110 Pawnees have received Christian baptism.

Friends of home missions everywhere will note with pleasure that the silver anniversary of the Society will be held during the coming year. Some auxiliaries have already made plans for gathering the anniversary of their early in the fiscal year, so that it may not in any way interfere with other work.

The demand for the Perry pictures representing different phases of home missionary work under the W. H. M. S. is constantly increasing. The set of twenty-five pictures costs twenty-five cents, and the leader of an auxiliary with these helps may be certain at nearly every meeting to have something that will interest and instruct.

Two of the excellent workers of the W. H. M. S. in San Juan, Porto Rico, are coming home for the summer. Miss Isabel F. Horton, who has been in charge of the deaconess work on the island since the beginning of the work of the Society there, reached New York the last of May. Miss H. M. Hegeman, superintendent of the Girls' Industrial Home in San Juan, will return about June 15.

A worker in the South Kansas Conference W. H. M. S. tells of a simple but effective method of popularizing the leaflets published by the Society. At a missionary convention a few of the leaflets were encased in bright-colored, rough paper covers, with a bit of attractive decoration on the outside, and tied with red, white and blue ribbon. These were given as souvenirs to all persons attending the convention. There can be no doubt but that the contents of these attractive little booklets were rendered more telling by the charming setting.

Miss Carrie Barge, field secretary for Young People's Work in the W. H. M. S., has been giving excellent service to Rock River Conference. Miss Barge's work is especially in the interest of the young, including Queen Esther's, Home Guards and Mothers' Jewels, but she also represents the general work of the W. H. M. S. with excellent effect. She expects to spend ten days at Winona Lake, Ind.

Mrs. F. C. Morgan, for several years the active and devoted chairman of the committee on Watts de Peyster Home, has been obliged to resign her position, as she is about to take up her residence in California. Mrs. Morgan will be greatly missed from the New York Conference Society.

Two well-equipped deaconesses are greatly needed for work in a small Deaconess Home in the West. Should there be deaconess workers not now in active service, whose hearts draw them this way again, let such write to Mrs. Jane Bancroft Robinson, 425 Cass Ave., Detroit, Mich.

There are many young women whose hearts are drawn toward home missions who should be in attendance this year upon one of the three summer Missionary Conferences, the first to be held at Winona Lake, Ind., June 17-20; the second at Lookout Mountain, Tenn., July 1-10; and the third at Silver Bay on Lake George, N. Y., July 22-31. These Conferences are full of inspiration and are rendered especially attractive by combining recreation with delightful opportunities for information. Write to Rev. S. Earl Taylor, 150 Fifth Ave., N. Y., for further information.

Turn Over Time

When Nature Hints about the Food

When there's no relish to any food, and all that one eats doesn't seem to do any good, then is the time to make a turn over in the diet, for that's nature's way of dropping a hint that the food isn't the kind required.

"For a number of years I followed railroad work, much of it being office work of a trying nature. Meal times were our busiest, and eating too much and too quickly of food such as is commonly served in hotels and restaurants, these together with the sedentary habits were not long in giving me dyspepsia and stomach trouble, which reduced my weight from 205 to 160 pounds.

"There was little relish in any food, and none of it seemed to do me any good. It seemed the more I ate the poorer I got, and was always hungry before another meal, no matter how much I had eaten.

"Then I commenced a fair trial of Grape-Nuts, and was surprised how a small saucer of it would carry me along, strong and with satisfied appetite, until the next meal, with no sensations of hunger, weakness, or distress as before.

"I have been following this diet now for several months, and my improvement has been so great all the others in my family have taken up the use of Grape-Nuts with complete satisfaction and much improvement in health and brain power.

"American people undoubtedly eat hurriedly, have lots of worry, thus hindering digestion, and therefore need a food that is predigested and concentrated in nourishment." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

OUR BOOK TABLE

NARRATIVES OF THE BEGINNINGS OF HEBREW HISTORY. From the Creation to the Establishment of the Hebrew Kingdom. By Charles Foster Kent, Ph. D., Woolsey Professor of Biblical Literature in Yale University. Charles Scribner's Sons: New York. Price, \$2.75 net.

This is the first volume of a six-volume work by Dr. Kent, to be known as "The Students' Old Testament," logically and chronologically arranged and translated. It is an ambitious and far-reaching project. The five essentials for Old Testament study — "a systematic classification of its contents, a comparative presentation of its original sources, a lucid, exact translation, clear literary analyses, together with illuminating introductions and foot-notes" — will be embodied in the fullest measure and in the most usable form. At least that will be the plan and aim. All the assured results reached by the many hundreds of earnest critical scholars who have now for so long been grappling with the intricate problems involved, will be presented in convenient form, and every opportunity will be afforded the student for gaining a true knowledge of the eternal messages of the Bible. The author represents, of course, the modern view as distinguished from the traditional; in other words, he regards the Pentateuch as the gradual growth of nine or ten centuries, the work of many divinely inspired teachers, instead of the work of one man. It is in no way an extreme, or whimsical, or destructive presentation, but moderate, devout, reliable and helpful.

THE MESSAGES OF THE PSALMISTS. By John Edgar McFadyen. Charles Scribner's Sons: New York. Price, \$1.25, net.

Of the "Messages of the Bible" series, edited by Professors Sanders and Kent, eight are now published, and the remaining four are in preparation. They furnish excellent aids to the reverent, appreciative, and enthusiastic reading of the Scriptures, and can be relied upon to give the definite results of sober scholarship. Dr. McFadyen, who is professor of Old Testament literature and exegesis in Knox College, Toronto, has well carried out, in this volume on the Psalms, the fundamental ideas of the series. After a valuable introduction, in which are briefly discussed the main problems of the Psalter, and something is said as to the chief characteristics of Hebrew poetry, the Psalms themselves are given, with foot-notes, in a paraphrastic form, and newly arranged under suitable classes. The divisions are as follows: Psalms of Adoration, Reflection, Thanksgiving, Celebration of Worship, Historical, Imprecatory, Penitential, Petition, Royal, the Universal Reign of Jehovah, Lamentations. Most of these have numerous sub-headings, the second, for example, being divided into "Reflections on the Moral Order of the World," on "Divine Providence," on the "Value of Scripture," on the "Nature of the Ideal Man." It can well be seen that the Psalms become a new book very decidedly when read in this way. We recommend our readers to try it.

GREAT REVIVALS AND THE GREAT REPUBLIC. By Warren A. Candler, D. D. Smith & Lamar: Nashville, Tenn. Price, \$1.25.

A study of American history from a somewhat new standpoint. It aims to promote pious patriotism and to stimulate patriotic piety; to show the connection between religious history and the civil development of the great republic. It regards evangelical and evangelistic Christianity as the security of our institutions for the years to come as well as their inspiration and preservation in the days gone by. After discussing "Religion and National Life," Bishop Candler gives an account of the "Great Awakening of 1740," the "Wes-

leyan Revival in Great Britain and America," the "Revivals of 1800 and 1858," the "Moody and Sankey Revival," and concludes with a chapter on "The Next Great Awakening." This last will be turned to with great interest, but will be read, perhaps, with some disappointment. There is but little of prophecy in it. The author simply says that the next great awakening will be a revival of religion, will be doctrinal, but will bring forward no new dogmas, will be inaugurated by great leaders, and will bring new songs with it. All of which might certainly be expected. He says, also: "The time is approaching for such a movement in the English-speaking world," but does not venture to say how near is the approach. Probably all will agree with him that a great and general revival of genuine religion is the best panacea for the perils of the time; but as to just how this shall best be brought out, which is the most important thing, we fail to find any special light in the book.

THE WOODCARVER OF 'LYMPUS. By M. E. Waller. Little, Brown & Co.: Boston. Price, \$1.50.

The hero, Hugh Armstrong, up in the Green Mountains of Vermont, meets with an accident while felling a tree, and loses the use of his limbs. He is extremely rebellious and even blasphemous for a while; but woodcarving is suggested to him by a friend. He proves to possess something of a genius for it; and through work and love a great change comes over him. His salvation is wrought out, not exactly on the conventional lines — indeed, the only reference to a Methodist preacher in the book is extremely disrespectful and objectionable, a decided blemish — but it seems, nevertheless, to be genuine, and there are some very beautiful sentiments in the latter part. "There are so many avenues of approach to God for the wandering soul," says the sufferer, who has finally become the conqueror. God reveals Himself to him in His own way and time, and there is purification and triumph. It is a wholesome book, filled with studies of nature and of the human heart.

FIFTEEN YEARS AMONG THE TOP KNOTS; OR, Life in Korea. By L. H. Underwood, M. D. American Tract Society: New York. Price, \$1.50.

Mrs. Underwood went out to Korea as a medical missionary in 1888, she being then Miss Lillias Horton, of Chicago. She married Dr. Underwood within a year of her arrival at Chemulpo. She was called upon at an early day in her Korean residence to become physician to the queen. This brought her into contact with the royal family and placed her in a position wherein she had peculiar opportunities for observing Korean life, high as well as low, from the inside. In her preface Mrs. Underwood writes: "The chapters which are here given to the public are simply reminiscent — a story of fifteen years of the writer's life in one of the most unique and interesting of all the Eastern countries, among a people who are singularly winning and lovable." It need not be supposed that this is simply an ordinary record of missionary work, for while it does relate much of that nature, it gives a rare insight into Korean life. As Dr. Ellinwood says, in the introduction which he furnishes: "Though Mrs. Underwood's book is of the nature of a narrative, yet its smoothly running current is laden with all kinds of general information respecting the characters and customs of the people, the condition of the country, the native beliefs and superstitions, the social degradation, the poverty and widespread ignorance of the masses." Mrs. Underwood is an enthusiastic admirer of the Koreans. With a peculiar loyalty to her convictions, the au-

thor details with remarkable frankness many of the interesting, thrilling events of the Korean life. She takes her readers into her confidence while she tells her story, as if she were only writing to a few relatives and friends. The book is bright, interesting, and very timely. It will doubtless have the large sale it deserves.

THE FIRE BRINGER. By William Vaughn Moody. Houghton, Mifflin & Co.: Boston. Price, \$1.10, net.

In this bold, dramatic poem Mr. Moody tells the story of Prometheus, the Fire Bringer, already made memorable by Mrs. Browning, Shelley, and other famous poets. He gives the great theme a fresh interpretation by taking up the part Prometheus plays at an earlier stage. He shows him battling against Zeus, and reawakening hope in the hearts of men when it had been smothered by the revengeful oppressions of the god. Mr. Moody's earlier works, "The Masque of Judgment" and his book of short verse, also published by Houghton, Mifflin & Co., have shown him to be one of the chief poets of his time, and the present volume will increase his growing reputation. In the rhythm and glow of the verse his readers will find evidence of further advance in the mastery of his art, a nobler sense of structure, a finer simplicity of phrase, a more sustained harmony and animation of movement.

RULERS OF KINGS A Novel. By Gertrude Atherton. Harper & Brothers: New York. Price, \$1.50.

The Count of Monte Cristo is inevitably suggested by this remarkably daring and strikingly original book. The hero, Fessenden Abbott, tosses around hundreds of millions as other men toss around hundreds of dollars, and perfects an invention in electricity which gives him absolute command of the monarchies of Europe. With such resources, and powers of intellect fitted to use them, it may well be supposed that this young man cuts a very large figure in the world and does some marvelous things. As one item he marries the only daughter of the Emperor of Austria; he is also the intimate companion of the Emperor William of Germany. The principal scene of the plot is in Hungary, and modern European politics, together with the part which America is destined to play in the world, becomes pretty fully illustrated. American multimillionaires are the "rulers of kings," and democracy is to triumph everywhere, that is, the sort of democracy which is compatible with the rule of the money-bag. It can hardly be said, however, that any important light is thrown by the book on social developments or political prospects. It is a brilliantly written romance, based on considerable historical research, but full of impossibilities so far as actual life is concerned. One of the most startling inventions is in the early part, where Mr. Abbott, senior, the wealthiest man in the world, master of nearly half a billion, succeeds in bringing up his only son and heir as though he was a poor man who would be obliged to work hard for his living; and thus makes him fit to control the immense interests which fall to him. The whole story is novel in the most extreme sense of that word.

HOW A LITTLE GIRL WENT TO AFRICA. Told by Herself. Leona Mildred Bicknell. Illustrated from Photographs. Lee & Shepard: Boston. Price, \$1.

Children have hitherto had to be content with such books as grown-up people wrote for them, but now a bright little girl of unusual opportunities in the way of travel has, at the age of ten, written a book to tell other children of a journey of remarkable interest. She accompanied her father and mother, who went to do missionary work

among the Zulus in South Africa, and the breaking out of the Boer war added not only excitement, but danger, to her interesting experiences. In simple style the little author tells with remarkable descriptive power of the Atlantic voyage, the sights in London, the longer voyage to Cape Town, the residence and travels among strange and singular peoples, and the return. So well is the little girl's work done, that Eliza H. Norton, the well-known author of "Morton's Geographies," who contributes the introduction, and has a personal knowledge of the child, says: "I am sure that all the little folks far and near, who study geography at home or in school, will be pleased with this book." "She is a child of unusual natural ability, and conceived the idea herself of telling other children the things which interested her most during her journey to and from the Dark Continent."

THE SHIP ECCLESIA: An Allegory. By one whose Voyage is Ended. (Mrs. Geo. C. Needham: Narberth, Pa.)

Mr. Needham, the well-known premillennarian evangelist, who passed away suddenly a year or two ago, left behind him this M.S. which his widow undertook to bring out. The first edition was totally destroyed by fire before it left the printers. The book has now been reproduced by Mrs. Needham, "endued with a power of memory almost preternatural," she says, "to recall the spirit and reconstruct the testimony of the lost writing." The purpose of the allegory is, by symbol and satire, to indicate how great has been the loss to the church through sectarianism, and to stimulate devotion to the one Lord. Those who enjoyed Mr. Needham's ministrations when on earth will be glad to have this memorial of his ideas.

TENNYSON'S IDYLLS OF THE KING (Selections). Edited, with Introduction and Notes, by Willis Boughton, Ph. D. Ginn & Co.: Boston. Price, 30 cents.

The three idylls included in this volume — "Gareth and Lynette," "Lancelot and Elaine," and "The Passing of Arthur" — are those selected as a substitute for "The Princess," in the college entrance examinations for 1906 and thereafter. This particular edition is intended for third-year or fourth-year high-school pupils. The aim of the editor has been threefold: To edit fully, without the appearance of pedantry; to give the pupil such an introduction to the Arthurian romances as seems necessary for the understanding of these special idylls; to make the learner a sympathetic reader of Tennyson. The introduction to this volume contains a full explanation of Tennyson's poems — as the Epic of Arthur, the Epic of the Year, and the Epic of Sense at War with Soul. The aim has been to bring the pupil into perfect sympathy with the master poet and his world of ideals.

Magazines

— *Harper's* for June has an unusually strong list of contributors, including Mrs. Humphry Ward, who begins her new novel, "The Marriage of William Ashe;" Harriet Prescott Spofford, who furnishes a delightful story entitled "Father James;" Henry Loomis Nelson, who describes the "Middle West;" Prof. Lounsbury, who tells "The Story of an Idiom" and defends *had rather*; Algernon C. Swinburne, who gives a long poem; Booth Tarkington, Alice Brown, Edmund Gosse, Maarten Maartens, H. C. McCook, and many others. Dr. McCook describes the "Strange Cycle of the Cicada" or "seventeen-year locust," full of interest and marvel. (Harper & Brothers: New York.)

— In *McClure's* for June Miss Tarbell renews her calm but merciless depiction of the ruthless methods of the Standard Oil Trust; and there is a thrilling article on "The Peril of the Icebergs in the North Atlantic." Attention is also fittingly called by a contributor and by the

editor to the splendid work which this admirable monthly has done in showing up the condition of things in our cities and rallying all patriots around the standard of good government. (S. S. McClure Company: New York.)

— The *Homiletic Review* for June, besides important articles on "The Joy of the Ministry," "The Minister's Opportunities," and "The Religious Nature of the Japanese," has in its editorial section a well-balanced discussion of the Higher Criticism question, in which it strongly deprecates the extreme positions taken by most of those affiliated with the Bible League, who regard higher criticism as "a Satanic product," and "a scholastic assault on the Bible." This, the editor well says, is to impeach not only their judgment, but their moral character, to put them "in a class several degrees below Voltaire and Paine, since open warfare upon religion is more honorable than covert treason. It is sure to lead us into uncharitable judgments and personal reflections and bitter controversies that have been the bane of religious contests, and that always leave spiritual life at a lower ebb than they find it." The *Review* does not think there is any occasion for this hysteric alarm, and we fully agree with it. (Fank & Wagnalls Co.: New York.)

— *Pearson's* for June continues its sketch of Thomas Nast, and its series of "Indian Fights," by Cyrus Townsend Brady. "Daughters of the Nile" are well set forth in picture and description, and "The Story of the London and Globe" illustrates modern methods in finance. (Pearson Publishing Co.: New York.)

— The *Methodist Magazine and Review* for June opens with an article on "Canadian Trees and their Habits," by Dr. J. Tallman Pitcher, well illustrated. "Methodism on the Pacific Coast" is another illustrated article. "New Japan," with illustrations, and "Similarity and Contrast — China, Japan and Korea," are two papers on topics of current interest. An admirable character-study of "Wendell Phillips," with portrait, by Rev. Dr. Ross; a thoughtful paper on "Divine Methods of Blessing," by Dr. Rose; an illuminative study of Dante's "New Life," the love-story of the great poet, by Mrs. F. Liffiton; a sociological study, by Jacob Riis, "Our Grip on the Morrow," are all valuable. (William Briggs: Toronto.)

— The *Atlantic Monthly* for June opens with an article entitled, "The Grand Delusion of Our Time," which proves to be, in the estimation of the author, John H. Denison, the concealed idea that we of the present day are the sovereign magistrates of thought for all time, dwarfing all those of previous ages. "Trolley Competition with the Railroads" is well treated. It is a safe statement, the writer says, "that at least half of the total average capitalization of the electric railroads of the country represents nothing more than promoter's profits." Other important articles are on "The Literary Aspect of Journalism," "Indianapolis," "Training in Taste," "The Ethics of Taxation," "The Quiet Man," and "The Diplomatic Contest for the Mississippi Valley." (Houghton, Mifflin & Co.: Boston.)

— The first two articles in the June *North American* are on Russia, and the next is on "The New American Navy," by an Englishman, full of praise. Another Englishman, A. H. Savage Lander, highly praises our soldiers in the Philippines. Mrs. Mary Church Terrell writes luminously of "Lynching from the Negro's Point of View." Perhaps the most important paper is the one by Prof. T. C. Hall, D. D., of Union Theological Seminary, on "Socialism as a Rival of Organized Christianity." He considers it our most serious and most determined rival, especially in Europe, where it has such an immense following and where the Socialist lecture-hall is fast taking the place of the church. "If the existing order is to maintain itself," says Dr. Hall, "it must find some more zeal-inspiring dream than any yet on the horizon of either feudal Romanism or individualistic Protestantism." (North American Review: New York.)

— The June *Critic* illustrates articles on "Hands that have Done Things," "Nance O'Neil in Boston," and "Mark Twain in Italy." Miss Gilder discusses Herbert Spencer's Autobiography. (Critic Company: New York.)

— The *Bookman* has good articles from its editor, Prof. Peck, on "The Navy, the Presi-

dent, and the Secretary," and "The War in the East." "The Making of the Modern Guide-Book," particularly Baedeker's, will interest all European travelers. Arthur Brisbane defends "Yellow Journalism" in general, and William R. Hearst in particular. "What is yellow journalism?" he asks. His answer is: "It is the power of public opinion, the mental force of thousands or millions of readers utilized with more or less intelligence in the interest of those readers." "It is war on hypocrisy, war against class privilege, especially war against the foolishness of the crowd that will not think and will not use the weapon that it holds, the invincible ballot." (Dodd, Mead & Co.: New York.)

Have You Got Rheumatism? You Can Be Cured. FREE

A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death, and every sufferer from rheumatism should welcome this new and marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send a trial free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic remedy on the market today, except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is — acute, chronic, muscular, inflammatory, sciatic neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one but write me today sure. "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers but is made to rheumatics only. To them I will send a box of "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

Dr. G. Quintero, X. Medical Doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

HON. EUGENE H. PLUMACHER, UNITED STATES CONSUL MARACAYBO.

STEVENSON MACADAM, F. I. C., F. C. S. of Analytical Laboratory Surgeons Hall, Edinburgh, Scotland.

L. L. RATHMAN, CALOOTE, South Australia.

THE EDITOR of the famous Medical Journal "Health," London, England, and many others, also THE HEALTH DEPARTMENT of London, England, prior to sending it into that country made a thorough investigation of its ingredients, with the result that it is admitted without any restriction, thus it cannot contain poisons or worthless drugs.

So far this marvelous compound has cured persons of upwards 86 years of age, their suffering dating from 8 weeks to 52 years. It is put up in tablet form and therefore free from ACIDS and ALCOHOL.

If you are a sufferer send your name today and by return mail you will receive "Gloria Tonic" and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address:

JOHN A. SMITH, 248 Gloria Bldg., Milwaukee, Wis., U. S. A.

Law of Successful Living

Continued from page 749

our subordinate needs. God has made ample provision for them in the furnishing of the world. He knoweth that we have need of these things, and it is not His purpose that His human family should starve. If men do starve, it is not by Divine appointment, but because of human ignorance and indolence and thoughtlessness; for these men themselves are responsible.

Think for a moment of the immediate result if, from today on, men put the kingdom of God first and began to love God with all their hearts and their neighbors as themselves. The armies would be disbanded. The navies would be laid up forever. All the social energies now expended in repressing wrong-doing would be free for the positive service of the community. All the wealth and effort now spent in ministering to the follies and vices of men would be free for helpful service. This sum is enormous. A careful writer on the cost of crime has recently computed that our taxation in the United States directly due to crime is \$200,000,000. When to this we add the positive damage done by the criminal and the negative hindrance to the community due to him, we have a tremendous total. But even this is a small fraction of the sum spent in ministering to the follies and vices of men. All these would disappear if men would seek the kingdom of God; and all this money would be left free for the up-building of men. With the vanishing of these follies and vices there would be a corresponding vanishing of disease and increase of productive efficiency. This together with universal industry would soon make the race rich enough to furnish the conditions of a human existence to all its members. Under these conditions knowledge would greatly flourish. Man's control over nature would be indefinitely extended, and disease and pain would be correspondingly eliminated. Nature would be subordinated to human service; and man, freed from breaking drudgery, would have time and leisure for development in the upper ranges of his nature. Art and the arts would flourish. The potentialities of beauty with which the earth is filled would be summoned forth, and the earth would become a garden of the Lord.

In the social realm the results would be still more blessed. With universal goodwill there would be universal peace. If differences arose, they would be easily adjusted, because every one would love his neighbor as himself. All envy, wrath, malice, evil-speaking and evil thinking would pass away. All vanity and contempt and superciliousness and assumption, prolific sources of sorrow, would also disappear. Inequalities of fortune or faculty would produce no heartburnings; for the strong would delight to serve and bear the burdens of the weak. In the thought of a common divine fatherhood and human brotherhood all differences would vanish. The ills that are inherent in our earthly lot would be lightened by sympathy, and, so far as possible, shared. Poverty, if it existed at all, would never be allowed to become crushing; as it would never be the outcome of vice and folly. Indeed, honest poverty would suffer very little as it is, if it were not for knavish and vicious pauperism which hardens the heart of charity and dries up the springs of benevolence. But if the kingdom had come in all hearts, this would not be the case, and there would be no want unrelieved which human power could reach. And in the universal atmosphere of sincerity and good-will how would friendship flourish and all souls expand in joyous fellowship!

Finally, note the result in the personal life. We should know and realize the truth of God, and that truth would make us free—free from sham, from falsehood, from delusions, and the fear of death. Life would be seen in its true character and divine significance, and, living or dying, we should be His. The unrest, the discontent, the fever, would vanish as we realized that we are in God's world and must set about our Father's business. It all would follow with the certainty and inevitability of natural law.

If some lake, set in the midst of hills and forests, but swept by gales, should become conscious of itself, it might well miss the knowledge of anything but its own wind-tossed and turbid waters. But let the gales die away, and the hills and heavens above will be perfectly mirrored in the depths below. The application is evident. When the soul is beaten upon by gusts of passion and low ambition, it finds no trace of anything divine in itself or anything else. But let it be still and lift its thoughts heavenward, and it will soon give back the image of the upper sky.

Glory of the Kingdom

Thus I have sought to unfold the supreme condition of successful living. Thus far I have dwelt upon it under the sterner aspect of law and duty. There it stands, immovable as the mountains, inevitable and inexorable as gravitation. Let me now, in closing, urge it upon you in the higher form of a glorious privilege. It is necessary for the spiritually dull that they feel the compulsion and menace of the law; but for nobler souls that is altogether too low a key. The kingdom of God—how glorious in its membership! The first born sons of light, the great intelligences fair who range above our mortal state, the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the great multitude of the holy dead, the lovers of God and righteousness in all worlds—these are the members, and this the glorious fellowship, bound together in the common love of a common Lord. The kingdom of God, how glorious also in its aim! For this is nothing less than the full realization of the perfect will of the perfect God, so that the human may become one with the divine. In that large and abundant life, full and complete, we shall live, yet not we, but Christ shall live in us. Then humanity shall be the fit organ for the expression of God; and the divine life shall flow through us and all our thoughts and works, and be the life of our life.

"O Love, that wilt not let us go,
We yield our being up to Thee!
We give Thee back the life we owe,
That in Thy ocean depth its flow
May richer, fuller, be."

How all things else fade and vanish in comparison. How poor and paltry the aims and interests of the Gentiles! Now are we the children of God, and it doth not yet appear what we shall be, but when He shall appear we shall be like Him, for we shall see Him as He is.

Members of the Graduating Class:

You have come to a moment of very special interest in your lives. Few events hereafter will make such change to you as this one of graduation. Henceforth you take your place with the men and women of the world. It is a time for thoughtful reflection and high resolve.

Let me first remind you that you are deeply in debt—in debt to relatives, to friends, and to the noble souls in the past who have made possible the privileges you have enjoyed. Others have labored, and

you have entered into their labors. How great this debt is, you cannot at present know. It has cost all the effort on which civilization is built, all the best labors of the best and noblest men and women in the past, and untold sacrifices on the part of unspeakable affection, to bring you to this hour. You can pay this debt in only one way—by showing yourselves worthy of the love lavished upon you and of the opportunities that have been yours. Freely you have received; now freely give. You have your education—what are you going to do with it? Are you to be among the forces that make for blessing, or not? This is the question which now insistently presents itself, and which you alone can answer.

Again, remember that your opportunities impose corresponding obligation. You, also, are not to be ministered unto, but to minister. You are to be light bearers and burden-bearers in the world. This is your high calling—to use your powers in making life richer, sweeter, fuller, for others. Do not let your education separate you from humanity. We are alike in far more things than those in which we differ. In the great elementary experiences—birth and death, love and loss, joy and sorrow—first and last are equal. Beware, then, of all feelings of superciliousness and contempt. Always keep a warm and open heart for humanity, and remember a great word of our great war-governor, Governor Andrew: "I shall have many sins to answer for at the bar of God, but of one sin I am guiltless. I have never despised any man because he was poor, or because he was ignorant, or because he was black." Above all, remember the Master's word: "Inasmuch as ye did it, or did it not, to one of the least of these, My brethren, ye did it, or did it not, to Me."

Once more, learn to look at things under the form of the eternal, or from the standpoint of eternity. We are here but for a little while; we are pilgrims of the Eternal. This earth is not our rest, either as enduring or as satisfying. We soon lose or outgrow everything here. We older per-

SISTER'S TRICK

But All Came Out Right

How a sister played a trick that brought rosy health to a coffee fiend is an interesting tale:

"I was a coffee fiend—a trembling, nervous, physical wreck, yet clinging to the poison that stole away my strength because for a fleeting moment it stimulated my weakened powers. I mocked at Postum and would have none of it.

"One day my sister, Mrs. U. S. Showalter, substituted a cup of crisp, hot Postum for my morning cup of coffee, but did not tell me what it was. I noticed the richness of it, and remarked that the coffee tasted fine; but my sister did not tell me I was drinking Postum, for fear I might not take any more.

"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my sallow cheeks and a clearness to my eyes; then she told me of the health giving, nerve-strengthening life saver she had given me in place of my morning coffee. From that time I became a disciple of Postum, and now I can do justice to the good this cereal drink can do. I will not try to tell it, for only after having used it can one be convinced of its merits." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial shows Postum's power to rebuild what coffee has destroyed.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

sons smile now at the things on which not long ago our hearts were set. The world passeth away and the lust thereof. The roll of the oblivious ages soon drowns all other sounds. Names heard in thunder for a time die away with the rest. But he that doeth the will of God abideth forever. Because God liveth, we shall live also. Fill your minds with these thoughts, and they will cool many a fever, banish many a discontent, and soften many a sorrow. Pilgrims and friends of the Eternal, we must not lose ourselves in the fleeting interests of time.

We welcome you to the larger field of mature life, to the burden and heat, the strain and the conflict of life's day. We welcome you not to lives of common happiness, but to lives of nobleness, of divine interests and divine helpfulness. Of happiness in the low sense there is not much in the world, and such as it is it depends mainly on a dull selfishness and a thick skin. What noble soul can stop to be happy when there is so much to do—darkness to be illuminated, wrongs to be righted, barriers to man's larger life to be broken away? Spurn as a bribe from the pit all happiness that comes from the closed eye or ear, and the hardened heart. "I wasn't made to be happy," said Charlotte Corday; "I had too keen a sense of human injustice and human misery for that." In such a world as this the Christ life must be a life of pain, but of pain infinitely beyond all passive peace and pleasure, because our souls see and feel that it is divine. Do not stop, then, to haggle about wages or happiness; God will look after that. But be God's volun-

teers and crusaders, bent on rescuing His earth, which is the true Holy Land, from the forces of evil that have usurped possession. "And they shall be Mine, saith God, in that day when I make up My jewels."

God grant you good courage, stout and loving hearts, and His abiding presence and blessing!

Commencement at Rust Hall

The anniversary exercises of the National Training School of the W. H. M. S. in Washington, D. C., occurred, May 20 to 25. The many friends of the graduates and the general interest felt in the school secured a large attendance upon the various appointments for the week.

On Sunday morning, May 22, the anniversary sermon was preached in the new Foundry Methodist Episcopal Church by the pastor, Rev. Robert Moore. From the brief but suggestive story of Priscilla, the friend and helper of Paul and of the church which was in her house, the preacher drew a character study of special interest and effectiveness, setting forth impressively the qualities and characteristics essential to the successful Christian worker.

Monday evening, the 23d, was Hospital night. At that time Dr. Ballock, one of the leading physicians of the lecture staff at Sibley Hospital, in an interesting address before the eleven graduating nurses and their many friends, presented very justly and appreciatively the experience of the nurse in training. He considered not alone its opportunities and advantages, but also its special difficulties and temptations, which are too often overlooked. He paid a high tribute to the faithfulness and success of the Sibley nurses, with whom he has been closely associated both in practice and in the class-room. Mrs. D. B. Street, wife of a prominent physician of the hospital staff, and president of the Hospital Guild, with fitting remarks presented to the nurses the hospital pins, of which every graduate of Sibley is justly proud.

The elocution recital on the 20th, and the musical given by the music class on the 23d, were highly creditable both to the students and to the earnest and painstaking instructors who have had their work in charge. Miss Palmer in the department of elocution, and Miss Gray who has for twelve years given her services as teacher of choral singing, have discovered and developed latent talent which will prove of great value in the varied work of the deaconess and the missionary worker.

The kindergarten exhibition, which opened the exercises of the week, and the industrial exhibit of the domestic science department, illustrated important and valuable features of the school curriculum.

The Commencement proper occurred on the evening of the 25th, when Rev. Dr. Sheridan, of Baltimore, lately appointed pastor of Mt. Vernon Place Methodist Episcopal Church in that city, gave a stirring and eloquent address. His subject was, "The Struggle for Life and the Struggle for the Lives of Others." He maintained that Christian altruism, and not the too prevalent commercial selfishness, is to be the dominating spirit of the future. This is illustrated in nature and is indicated by prophecy and promise, by the all-conquering spirit and example of the Christ and by the present trend of Christian experience and practice.

On the same evening Miss Janet Kemp, the teacher of sociology, gave a brief but significant account of the practical work of the students during the year. She showed them not only engaged in the several Methodist Episcopal churches in Sunday-school and League work, and in making parish calls, but also rendering a helpful and valued service to the city in jail and workhouse visitation and as assistant probation officers.

President Gallagher presented diplomas to twenty-eight graduates, thus bringing to a close the work of a year of marked success in the history of the school. This Training School is a plant of which not only the Woman's Home Missionary Society, but also the church at large, may well be proud. It furnishes facilities for a thorough and all-around training for systematic Christian work which young women who are looking toward such work, either as a profession or as an avocation, would do well to consider.

Epworth Pianos



The right time to get the piano is when the children are small. They take to it naturally, and learn rapidly. Besides, it's lots of joy for the parents to watch the little ones progress in all that makes for education and refinement.

The influence of a piano in the home is far reaching. You cannot estimate its value in advance, but look back in five, ten, twenty years, you will see it plainly.

There's more in it than the mere enjoyment;—it's a good influence.

But in getting the piano you should look ahead, and make sure to get a good one—one which is *sweet toned and durable*.

Such a piano is the Epworth, and our method of selling direct to homes means quite a saving in the price.

Our Catalogue tells why the tone of some pianos soon becomes hard and metallic while others seem to get better and better—sweeter toned with use.

No matter what piano you are thinking of buying, it will pay you to sit down and write for the Epworth Piano Catalogue—*do it now*.

WILLIAMS ORGAN & PIANO COMPANY
Methodist Book Concern Building
57 Washington St., Chicago



A. B. & E. L. SHAW CO.
Makers of
PULPIT FURNITURE

81 Causeway St., Boston
Special Designs Executed
SEND FOR CATALOGUE



PARKER'S HAIR BALM
Cleanses and beautifies the hair.
Promotes a luxuriant growth.
Never Fails to Restore Gray
Hair to its Youthful Color.
Cures scalp diseases & hair falling,
50c, and \$1.00 at Druggists

Dandruff

Men once a week, women once in two weeks, should wash the head with a copious lather of warm water and Glenn's Sulphur Soap. It will remove and keep out dandruff.

Glenn's Sulphur Soap is a specific for scalp and skin diseases. Be sure and get

Glenn's Sulphur Soap

25c. a cake at all drug stores
or mailed for 30c. by The
Charles N. Crittenton Co.,
115 Fulton St., New York.

**\$1.00 Purchases
A \$3.00 Pen**

THE CELTRIC Model 2 FOUNTAIN PEN

is constructed strictly on merit, and is equal, if not superior, to any \$3.00 pen on the market today. It is richly chased, writes fluently, and is guaranteed not to leak.

\$1.00

is a small sum to invest in a Fountain Pen, which, with ordinary care, will last a life-time. Consequently, every reader of ZION'S HERALD should take advantage of this offer—not tomorrow, but today.

The Pen is Solid Gold guaranteed finest grade 14k. Holder is of the best quality rubber made in four parts.

Sent Postpaid

upon receipt of \$1.00. If upon examination you are not entirely satisfied, or you do not think the Pen is worth \$3.00, return it to us, and we will cheerfully refund your money.

ORDER TODAY

and say that you saw this advertisement in ZION'S HERALD.

**The SELDEN PEN
MFG. CO.**
140 Nassau St.,
New York.

FAVORABLY KNOWN SINCE 1826. BELLS
HAVE FURNISHED 25,000
CHURCH, SCHOOL & OTHER
BELL-METAL. PUREST BEST
GENUINE
WEST-TROY, N. Y. BELLS
CHIMES, ETC. CATALOGUE & PRICES FREE

**BLMYER
CHURCH
BELL**
UNLIKE OTHER BELLS
SWEETER, MORE DUR-
ABLE, LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

World's Sunday-school Convention at Jerusalem

From address delivered by W. N. HARTSHORN before the Boston Preachers' Meeting, Monday, June 13.

On the "Kurfurst" there were delegates from all sections of North America, including Mexico on the south, British Columbia on the north, and Newfoundland on the east. There were also missionaries returning to their several fields, numbering in all more than 800. The "Augusta Victoria" sailed from Liverpool with 485 delegates. At first the English brethren planned for 50 delegates only, and engaged accommodations for the same with us; thus their number increased nearly ten times.

There were 26 different countries represented in the convention — the United States, Canada, Mexico, England, Ireland, Scotland, Wales, Newfoundland, Palestine, Syria, Turkey in Asia and Europe, Russia, Germany, Switzerland, Denmark, Austria, New Zealand, South Africa, Bulgaria, Australia, Madeira, West Indies, Japan, India and Egypt — and 57 different denominations were recorded.

Within a few days I have been advised, through the British consul, that when permission was first asked of the Government to hold the World's Sunday-school Convention in Jerusalem, it alarmed the authorities, who asked: "Will it take an extra thousand soldiers to keep the convention quiet, as it has done to suppress the conflict of the different sects?" When told that it would not take an extra soldier, as the mission of the convention was that of peace, no further objection was made; and now that the convention has been held, it has done more to suppress fanaticism and prejudice than anything that has happened in Jerusalem for years, and its influence for good is going over the Turkish empire as a benediction.

Tuesday, April 5, about 650 delegates left the steamer at Caïffa to begin the side trips through Palestine. A little later on the same day, with 150 delegates, Mrs. Hartshorn, Dr. Potts and myself disembarked at Joppa and went up to Jerusalem on a special train, a distance of 57 miles, time 3½ hours. What a memorable trip! What thoughts concerning Old and New Testament history thrust themselves upon us! A land of small area, but the home of such events! But what of Jerusalem for a Sunday-school Convention? Laurence Hutton thus describes it: "Jerusalem is unique as a city in which everything is serious, solemn and severe. It has no clubs, no bar-rooms, no concert-halls, no theatres, no lecture-rooms, no places of amusement of any kind, no street bands, no wandering minstrels, no wealthy or upper classes, no mayor, no aldermen, no electricians, no electric or gas lights, no newspapers, no bookstores, no cheerfulness, no light. No one sings, no one dances; no one laughs in Jerusalem. Even the children do not play."

A strange city this to which representative Christians of the world should go to hold a great convention! It was my privilege to go before to prepare the way—a sort of John the Baptist. For some reason our most important letters had not been answered. Was it possible we were not wanted? We alighted from the train with forebodings, but my rule of life, "One step at a time," and my motto text, Phil. 4: 19, were of use. Surely there was no committee from the churches, or the Jerusalem or Palestine Sunday-schools, or even a missionary or representative of the many missions, to meet us.

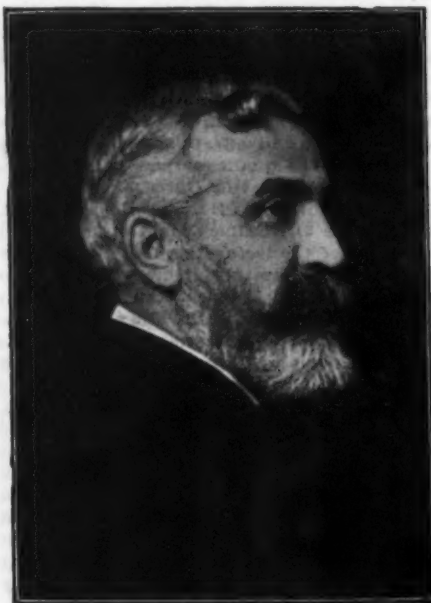
After dinner at the hotel light began to dawn. A converted Jew and two young men missionaries called—splendid fellows. I loved them at first sight. I needed information. I sought it and obtained it. There are many missions and missionaries in Jerusalem. There is, however, no local organization, no fellowship, no co-operation—no, not for any purpose. I had diagnosed the patient; I would not prescribe too soon. There remained much to do to make local conditions tributary to the success of a World's Sunday-school Convention to be held in such a city.

During Wednesday morning I gained much valuable information. In conference with Dr. Potts and our two friends and the converted Jew we decided to invite 200 Jews, English-speaking pastors, missionaries, and teachers to be guests of the Central Committee at a regular American social and banquet at Hotel du Parc, Saturday evening, April 16. I learned that

these people never went to the post-office except when foreign mail was expected. Thus it was necessary to deliver the invitations by men and donkeys.

The plan succeeded, and a company of 156 excellent Christian people assembled. All were social, happy, courteous, enthusiastic, and Christian. In the meantime we had officially called on his lordship, the Bishop of Jerusalem, the American and English consuls, the chief of police, several pastors, and sent letters of invitation to many officials. On the Saturday afternoon before the banquet we held a conference with about one hundred native teachers. As the result of a second conference, the Palestine Sunday-school Association was organized on Tuesday, April 19.

Sunday morning, April 17, found the citizens of Jerusalem and the delegates from 26 coun-



W. N. HARTSHORN

Chairman of International Sunday-school Convention

tries flocking to the tent, pitched near by Calvary and the Garden Tomb. The story had been circulated in Jerusalem that the Christians from America had brought a cock, and on that Sunday morning he would crow on Calvary and Christ would come, to begin a reign of five hundred years, hence the thousands of Mohammedans assembled on the grounds near the tent. Inside the tent the speakers' platform was backed by flags of the leading nations of the world. There were faces never before seen upon a Sunday-school convention platform. Franciscan monks, past patriarchs of the Greek Church, the superintendent of public instruction and press censor of Palestine for the Sultan, the kindly-faced Samaritan high priest and his son, in his official robes, Mohammedan Kopts, Greeks, Arabics, Roman Catholics, Armenians, members of the Syrian Church, mingled with the Christian Jews, Polish Jews, Aleppo Jews, and Spanish Jews, while Christian missionaries, fresh from the field of work, rejoiced at the compelling interest of this new factor in the kingdom.

Forty minutes before starting time, the hymns had begun. "Oh Galilee, Blue Galilee," was the first refrain that rang out that Sabbath morning. It was after Charles Wesley's "Love Divine, all Love Excelling," and "Joy of Heaven to Earth Come Down," had been sung that the opening words of the convention were spoken: "By the good providence of our Heavenly Father we have reached the goal of our cruise," and every heart spoke a silent "Amen." Prayer and Bible reading and hymn followed, and this great host from all nations of the earth lifted up heart and voice in loving adoration of Jesus of Nazareth. The sermon was preached by Very Rev. William McDonald Sinclair, Archdeacon of London.

At 4 o'clock Sunday afternoon, in the tent pitched under the shadow of Calvary, and near the Tomb, the Lord's Supper was celebrated by fully eight hundred Christians of every name and from nearly every nation—Christians who spoke in nearly every tongue, and who were never so near before, and who will never again be so near that "little upper room," the guest-

chamber in the city, where was made ready the first Lord's Supper. Dr. Munro Gibson, of London, gave the address, and Dr. Potts presided. Twenty-five pastors from the world served. Never was there such a company in Jerusalem celebrating this Passover feast. What wonder that an aged Armenian Christian said at its close: "This is heaven; now I am ready to die; I want to die."

No session more fully typified the spirit and purpose of the Jerusalem Convention than did its closing session. The reading of the resolutions put before the convention, in tangible form, an expression of its fundamental purposes. Chairman Warren introduced his Excellency, Ismail Bey, El Houseini, superintendent of public instruction and press censor for Palestine. A fine-looking Turkish official arose and brought the greetings of the Governor of Jerusalem to the convention. He spoke pleasantly and courteously, warmly commending the addresses and the evident spirit of the convention.

Toward the close of the meeting a venerable subject of the Ottoman Empire, gray-haired and somewhat infirm, arose, and asked the chairman's permission to say a word. It was Joseph Pasha, a former Mayor of Jerusalem, and a member of the famous Peace Conference of Berlin, when Disraeli and Salisbury represented England. Mr. Warren, introducing him, said: "Among those who have been with us is a gentleman who has for many years been a Turkish official, and has been quite constant in his attendance—Joseph Pasha, former Mayor of Jerusalem." He said: "I thank you from my heart, because I believe that you have come to our country in peace. Thanks to God, you have been good, reasonable people. Thanks to all, you have been good, reasonable people. I beg you to read with me the Nineteenth Psalm." And then Joseph Pasha did a thing which those who knew the man and the circumstances reckoned almost incredible—he read aloud to that Christian audience, with all the expressiveness and deep feeling of the Oriental, the Nineteenth Psalm:

"The heavens declare the glory of God;
And the firmament sheweth his handi-
work. . . .
Let the words of my mouth, and the medita-
tion of my heart,
Be acceptable in thy sight,
O Jehovah, my rock, and my Redeemer."

There were two hymns sung in closing this memorable session, "Blest be the tie that binds," and "God be with you till we meet again." We stood and joined hands, neighbor with neighbor, throughout the length and breadth of the great tent. On the right hand of a Pennsylvania American was a London preacher, on the left, a Spanish consul. On Mr. Warren's right was an Ethiopian; beyond, the General of Abyssinia. To the left were Rhode Island, Great Britain, Syria, and Canada. Thus it went throughout the audience, Australia, India, Russia, China, Egypt, and the Islands of the Sea joining hands with Europe and America. The Jerusalem Convention stood for the consecration of the world to Christ. Its closing session was a type of this such as the world had never before seen.

BEAUTIFUL BOOKLET FREE

The Summer Resort Book of the Boston & Maine R. R. contains a list of the numerous mountain, seashore and inland resorts of Maine, New Hampshire, Vermont, Massachusetts, Canada and the Provinces. The routes and railroad rates are given, also the accommodations, and the price per week and day at the hotels. The book contains 96 pages of useful information and some beautiful illustrations of scenes in northern New England. This book will be mailed free by the General Passenger Department, Boston & Maine R. R., Boston, to any address.

GINSENG Fortunes in this plant. Easily grown. Roots and seeds for sale. Room in your garden. Plant in fall. Booklet and Magazine, 4c. OZARK GINSENG CO., DEPT. J. 20, JOPLIN, MO.

WANTED Families in the country, within forty miles of Boston, to take children to board at \$2.00 per week, each. Apply to BOSTON CHILDREN'S FRIEND SOCIETY, 48 Rutland St., Boston, Mass.

Christian Association Summer Camps

Two of the large Young Men's Christian Association summer camps for students will open June 17—one at Lake Geneva, and the other on Lake Erie. A third camp is now in progress at Waynesville, N. C., for the men of the Southern colleges. Special emphasis this year will be placed on home missions. The Association also conducts another type of summer vacation camp, for boys and young men, at which the religious service, while not neglected, is not so prominent. At nearly 250 of these camps 6,000 young men will be entertained. At the New York camp at Westport an average of 150 boys will be under canvas, and astronomy, photography and forestry will be taught in a popular way. At the New Jersey boys' camp an "old salt" will go along and teach the lads all sorts of nautical points that will rejoice their hearts. In the northern New York camp, on Lake Erie, an expert in Indian lore, botany, geology, ornithology and zoology will head the expedition.

THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Next Monday the program includes reports from General Conference by one ministerial delegate, one lay delegate, one minister who was at the General Conference but not a delegate, one minister who stayed at home. At 1.30 P. M., June 20, the dinner and reception complimentary to Bishop Mallalien will be held at Hotel Vendome. Tickets can be obtained from Rev. Geo. L. Small, 11 North Square, Boston, before Saturday noon, June 18, or from the desk at the Book Room.

Boston District

Egleston Square.—The 32d anniversary of the Egleston Square Methodist Episcopal Church, Roxbury, was duly observed on Sunday and Monday, June 5-6. Sunday morning the pastor, Rev. T. A. Olsen, preached the sermon and administered the sacrament of the Lord's Supper. In the evening Presiding Elder Perrin preached an able sermon from the text, "Upon this rock will I build my church." On Monday evening about one hundred of the members and friends of the church gathered for the banquet. Dr. Perrin invoked the blessing. The speakers of the evening were Rev. Dr. W. T. Perrin, Rev. J. H. Thompson, Representative E. A. Stevens of Somerville, Representative Frank Seiberlich, and ex-Councilman William F. Howes. The historical statement prepared by Mr. W. F. Ellis, present treasurer of the church, shows that from a membership of twelve the church has grown to a membership of 98, possessing a property with an assessed valuation of \$20,500. Men well known have served as pastors in days gone by, among them Revs. Geo. P. Wilson, W. I. Haven, Louis Albert Banks, and Seth C. Cary. The present pastor is a student in Boston University School of Theology, and a member of the North Dakota Conference.

West Roxbury.—The erection of the new church edifice here has begun. The contract calls for the completion of the building in November. During the progress of building the congregation will continue to worship in the chapel except for six Sundays in July and August when it will unite with the South Evangelical Church and worship in their structure, each pastor occupying the pulpit three Sundays. Rev. J. F. Chase is pastor.

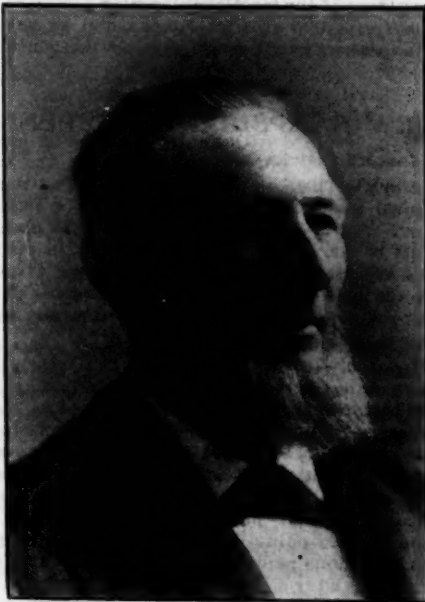
Cambridge District

Somerville, First Church.—Children's Day at this church will stand as a red-letter day in the memory of all who attended the services. At the morning service the great auditorium was thronged with an interested congregation. Special music was rendered by the large chorus choir, and an appropriate sermon was preached by the pastor, Rev. Dr. George Skene. The most interesting feature of the occasion was the baptism of eighteen children. It was one of the

most impressive scenes ever witnessed in any church. The large chancel rail was completely filled as the parents presented their little ones in consecration to the Friend of little children. A committee of young ladies followed the pastor and pinned a beautiful rosebud on the breast of each of the babies baptized. The concert by the Sunday school in the evening was of unusual excellence, and was a fitting close to a day of great interest.

Lynn District

Chelsea, Mt. Bellingham.—One of the largest and most impressive communion services ever celebrated in this church was that held Sunday, June 5. The unusual feature of the service was that Mr. William Joslin then completed a half century of continuous membership and active



WILLIAM JOSLIN

service. His sister, Mrs. Anne Jones, his son-in-law, Mr. Charles Peabody, and family, of Centre Church, Malden, his daughter, Miss Charlotte Joslin, and Mr. and Mrs. Varney were present. Mr. Joslin's grandson, Master Arthur Peabody, sang sweetly. At the conclusion of the regular services, the pastor, Rev. A. H. Nazarian, called upon Mr. Joslin to speak to the members of the congregation, and, in impressive and tender words, he told of his early experiences of conversion and of joining Mt. Bellingham Church. As he closed his remarks, Mr. Nazarian presented him with a heavy gold-headed cane as a token of esteem and affection from the official board, of which

he is an honored member. Then Mr. Thomas Henry, the superintendent of the Sunday-school, made a few remarks, and presented Mr. Joslin with a bouquet of fifty beautiful roses, in behalf of the school. The entire service was a benediction, and one long to be remembered by all who took part. The pastor's sermon was helpful and appropriate to the occasion, his text being: "Remove not the ancient landmark, which your fathers have set." Six members were received—4 on probation and 2 by letter. In the evening the church was filled with delegations from the various lodges of the Odd Fellows in this city. The main floor of the auditorium was given over entirely to the invited guests, and the balconies were filled by the regular congregation. The pastor preached a very effective sermon on Christian service, his topic being, "Man at his best," and his text: "I am among you as one who serveth." Rev. R. Perry Bush, pastor of the First Universalist Church, was present at the services, and assisted Mr. Nazarian.

Cliftondale.—A little eight-pound daughter came to brighten the parsonage, Tuesday, June 7. Both mother and child are doing well. Rev. Donald H. Gerrish, the pastor, writes: "This was Dr. Odell's first charge twenty three years ago this month, when he brought his bride here. He visited the church on Sunday morning, to the great delight of those who hold him close to their hearts."

Springfield District

Easthampton.—The Shattuck Club and the Men's Club of the church in Easthampton are making things move all the time. Rev. George L. McNutt gave a series of lectures and talks last week before these organizations. Friday evening found the church crowded to the doors to hear this forceful speaker lecture on "A \$10,000,000 Experiment in Social Redemption." Sunday morning before another large congregation he spoke on "Fool, Friend or Father." On Monday evening the Shattuck Club held its semi-annual banquet. The guests of the evening were the Wide Awakes of Northampton. Mr. McNutt spoke to the boys on "A Transplanted Yankee." A rousing boys' banquet preceded. The evening closed with a terrific cheer by the boys for the speaker. On Sunday noon he spoke to the Men's Club on "Heliotope and Heartsease." Rev. W. I. Shattuck has introduced a novel feature into his Men's Club on Sunday noons. A series of addresses on the life of Jesus Christ are given in place of the regular Sunday-school lesson. For the most part Mr. Shattuck gives these addresses, though, when occasion offers, he secures other good speakers.

Feeding Hills.—Rev. D. B. Aldrich is making a great success at Feeding Hills. He has the audacity to try for the so-called impossible. When he starts for anything, it is sure to come. Some weeks ago he told the people of this farm-

SEE THEM ALL

You remember the maxim: "He who knows only one language knows none." In other words, the knowledge of a language requires a knowledge of languages.

This is equally true of so simple and commonplace an object as a Rocking Chair. To know only one type is to know nothing of the possibilities of luxury which lie in rocker construction. You must see other types, You must try a Mission Rocker before you can understand true rocker comfort.

Don't expect to gain any clues from a picture. A Rocker is a sensitive production, and half an inch more or less at one of a dozen points will change the whole chair. If you care to test Rockers, we have an unusual exhibit of them just now.



Paine Furniture Co.

Rugs, Draperies and Furniture

48 CANAL ST., BOSTON

ing region that a new bell was the need of the town. On May 25 he held dedication services of the bell. A large company of townspeople and visitors from Westfield gathered at the church. Rev. C. E. Davis, of Westfield, gave the dedicatory address on "The Tones of the New Bell." The school-children were present in a body, and the speaker gave three-quarters of his address to them. The bell sent out its glad peal at the close. The large congregation was photographed, and the people scattered to their homes before the rain-storm which had been threatening broke over the valley.

Laurel Park Camp meeting.—Last year Rev. W. G. Richardson, the new presiding elder, began an experiment at the camp-meeting. It worked so well that he has decided to follow the plan another year. Here is the briefest outline of the coming meeting: Rev. W. M. Crawford will have charge of the sunrise meetings. 9.15, Epworth League hour. This will be for straight and definite results, and will be in charge of Revs. H. L. Wriston and J. W. Stephan. 10.30, service where great themes, such as "A Spirit-filled Book," "A Spirit-filled Man," "A Spirit-filled Church," "Other Worldliness," etc., will be discussed by ministerial brethren of the district. 1 p. m., Junior League hour. This will be under the charge of Mrs. G. M. Smalley, of course. 2, Church congress for growing ministers and progressive and aggressive laymen. Rev. Messrs. Rice and Shattuck will conduct these services. 3, "The Gospel Message for Live Preachers," 4.30, a question hour for those seeking light and clear spiritual vision. Revs. W. A. Wood and J. P. Kennedy will conduct this service. 7.15, evangelistic services conducted by Evangelist L. H. Baker of Ohio. Mrs. H. L. Wriston and Mrs. George H. Rogers will be present as soloists for the meeting.

Westfield.—The demands on this church are heavy and constant. There is not a public enterprise in the town which does not engage the attention of the workers. The Union Chapel and Sunday-school have depended from the first very largely on Mrs. C. B. Eggleston to superintend matters; she is the efficient superintendent of the Sunday-school. The Home for the Aged People is under the management of a committee, the president of which is Mrs. E. T. Hildreth, who is president of the Ladies' Parsonage Society. R. J. Craig has been the general secretary of the Young Men's Christian Association till this week; he has resigned to enter the Methodist ministry in the West. Mr. E. R. Lay is the Methodist layman west of Springfield who is into everything good and helpful; he is an enthusiastic worker and speaker in gatherings of the G. A. R. Misses Sara M. Knell and Mary E. Snow are strong teachers on the high school faculty; Mrs. J. H. Knell is the president of the Hampden County W. C. T. U.; and the pastor has more invitations to do outside work than he can accept.

Bondsville.—No one is surprised at the success that is crowning the labors of the new pastor, Rev. L. L. Beeman, and his versatile wife. Here is an illustration of what may be done if our best men are sometimes placed in the so-called smaller appointments. Bondsville showed its appreciation of its good fortune in the magnificent reception given the new comers, and the people of the town are beginning to find out that a preacher has come to live among them. The congregations have already doubled. This is the beginning of better days for Bondsville.

Laurel Park.—The Laurel Park Chautauqua is only one month away. The Camp-meeting Association is doing its very best for this educational organization. Though handicapped a little by the customary camp meeting debt, the directors are making quite an outlay for the summer meetings. Prospects are bright for the Chautauqua and the camp-meeting. Prof. J. Edward Aborn, the popular director of music in the Lynn schools, also the leader of the great Lynn Common choir, will have charge of the music of the Chautauqua as in former years.

Holyoke Highlands.—On Friday evening, May 20, the Epworth League gave a birthday party to the members of the church and congregation, about one hundred being present. Rev. Robert Smith, recently of Hazardville, Conn., gave a helpful and appropriate address, and a very choice program of music was rendered. Refreshments were served to the large company. The newly purchased piano, the gift of the Epworth League and the Chinese

Sunday-school, was used for the first time on this occasion. The two organizations take much pride in saying, "The piano was paid for before the church used it." On the following Sunday the Epworth League celebrated the fifteenth anniversary, the date being chosen that the services of Rev. E. M. Antrim, president of the New England Conference League, might be secured. Dr. Antrim gave a sermon of great inspiration, which will be remembered long by the people, who gathered in large numbers. Rev. F. M. Estes preached at Trinity, Springfield, on exchange, to the edification of this time-honored church. In the evening Mr. Estes returned to his people and preached a searching sermon on "Weighed in the Balance." On the evening of June 6 the Epworth League gave a "Poverty Social," which was unique and most enjoyable. B. S. Copeland, president of the local chapter, also president of the Springfield District League, will be one of the speakers at the great Newport convention.

D.

NEW HAMPSHIRE CONFERENCE

Concord District

Stark.—The people of this charge have shown their delight at retaining as a pastor Rev. W. P. White by adding \$75 to the claim. This is Mr. White's fourth year in this place, and everything seems to indicate that it may be the best. The congregations and the Sunday-school attendance both show a steady and substantial increase.

Landaff.—Here as at Stark the quarterly conference has seen fit to make an advance in the pastor's claim. It will be \$50 more this year than was paid him last year. The new pastor, Rev. Henry Candier, has met with a very hearty reception. The people are delighted with him and his family, while they are delighted with the people. A gratifying gain is seen at every point in the work of the charge, congregations being larger and the attendance at both Sunday-school and social services having increased. The parsonage property has been improved both inside and out. All seem to be happy over the new arrangements, and the courage is good for a year of consecrated hard work.

Swiftwater.—Rev. Henry Candier supplies also at this place. The people here are delighted with him, as they are at Landaff. The result is that the work is opening up well, with good promise for the future.

Lyman.—Rev. George Hudson, the new pastor, is now well settled in the parsonage, which has been thoroughly overhauled since Conference, and is now neat and comfortable. The official brethren are planning still more improvements on both the church and parsonage property. The pastor is gratified to see his congregation and Sunday-school show a steady increase from Sunday to Sunday. He is well pleased with his charge, and the people are with him. They have manifested their satisfaction over the present arrangement by adding \$150 to the claim. It looks like a good year for Lyman.

Lisbon.—The reports from this progressive charge are all of an encouraging nature. Spiritually and financially the work is in good condition. At the first quarterly conference, the busy pastor of this charge, Rev. Charles N. Tilton, reported that he had made 180 calls. The people have in mind some repairs on their property that are really needed and which it is hoped to be able to make before very long. Congregations are excellent and Sunday-school is well attended. Mr. Tilton was orator of the day at Lisbon this year, and the people spoke very highly of his effort. He has a strong hold on this charge, and the work of the present Conference year will doubtless be rich in its harvest.

Suncook.—A new water motor has been put in place to blow the pipe organ. This church has been supplied by different brethren during the absence of the pastor, Rev. Roscoe Sanderson, who has been at the General Conference. The people were delighted, June 5, to have with them their former pastor, Rev. R. T. Wolcott, now of Plymouth.

Personal.—Rev. George A. Henry, of Tilton, was among those to be graduated from the Boston School of Theology this year.

President B. P. Raymond of Wesleyan University is to deliver the baccalaureate sermon

to the graduating class of Tilton Seminary, June 19.

Professor M. D. Buell, of the Boston School of Theology, is to give the baccalaureate sermon for the graduating class of the Lisbon high school, June 12.

Preachers' Meeting.—The June meeting of the Concord District preachers living below the town of Warren, was held at Centre Sandwich, June 6 and 7. It was a most delightful and profitable occasion. The brethren gathered at Ashland, where they boarded a steam launch and were carried some twelve miles across the beautiful Asquam lakes. The weather was somewhat unpleasant, but this did not mar to any great extent the enjoyable trip. The Asquam lakes are two of the most beautiful bodies of water in the State of New Hampshire. They are dotted with islands and surrounded by mountains, the whole forming a most majestic picture. Years ago the poet Whittier, in driving through this part of New Hampshire, came across the lakes, and for years spent his summers on their banks. The house where he stopped is today used as a summer school for girls, near which the people will show you a majestic pine, that overlooks the lakes, where Whittier was accustomed to sit and muse. One can find in his published works a number of poems and references to this delightful spot "In God's out of doors." On various islands in the lakes and at many points on the mainland are to be found summer schools. Harvard has a place here where 200 students in the sciences spend a number of weeks each year. Besides this, there are school camps of various descriptions, from the "fresh-air" school to the high-class, thousand-dollar camp for boys.

Three miles inland from the end of the lake, under the guidance of Rev. W. C. Bartlett, the genial pastor at Centre Sandwich, and the brethren were at our Methodist Episcopal Church. The meeting was fruitful in much good. It was thoughtful and spiritual, and doubtless ministered to both the pastors who gathered and the people who entertained. Rev. E. B. Stiles, the pastor of the Free Baptist Church at Centre Sandwich, delivered a cordial address of welcome, after which the program was carried out. Sermons were delivered by Rev. C. L. Corliss, of Bristol, and Rev. G. A. Henry, of Tilton, and there were papers and talks as follows: "The Temptation of Christ," G. B. Goodrich, Laconia; review of General Conference proceedings, Presiding Elder Curl; "A Comparative View of the Babylonian and Hebrew Cosmologies," G. A. Henry, Tilton; "Higher Criticism: Its Helps," G. A. Henry, Tilton, and E. C. E. Dorion, Franklin Falls; "Higher Criticism: Its Dangers," E. C. Strout, Concord; "The Doc-

Zion's Herald

Founded, 1823

SUBSCRIPTIONS

Per Year, \$2.50

Ministers and their Widows, \$1.50
Single Copies, 5c.

THE DATE on the paper, following the name of the subscriber, shows the time to which the subscription is paid.

DISCONTINUANCE.—Papers are continued until there is a specific order to stop. When no word is received, it is supposed the subscriber desires the paper continued.

SUBSCRIBERS writing on business should give the name of the post-office to which the paper has been sent.

REMITTANCES may be made by Money Order or Registered Letter. Checks, if used, should be drawn on some bank in Boston, New York, or Chicago.

RECEIPT.—If this is desired, send a stamp when remitting.

FOR ADVERTISERS it is ONE OF THE BEST MEDIUMS that can be employed for New England. It reaches weekly 17,500 families. Advertising rates sent on application.

Specimen Copies Free.

All letters on business should be addressed to
GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston.

trine of the Intermediate State," D. E. Burns, Moultonboro; "The Epworth League in Our Charges," E. C. E. Dorion. The praise services were led by Wm. Magwood, of Rumney, and A. H. Drury, of West Campton. There was also a liberal discussion of methods of sermon preparation, as well as of many of the themes presented. Some of the brethren were unable to be in attendance on account of reasons of a special nature. One of the delightful features of the meeting was a tramp to Diamond Ledge, a great crystal elevation near the town, where a group photograph was taken. From this elevation one can see both Asquam and Winnepesaukee Lakes, and Mt. Israel, White Face (at the base of which ex President Cleveland is to live this summer), Chocorua and Ossipee, and the Red Hills. The brethren were loud in their praise of the hospitable manner in which they were received by the people of Sandwich. The next meeting will be held in Ashland during the last week in September.

Littleton.—The year opens with a great deal of promise. It looks like a most successful time for both pastor and people. Rev. T. E. Cramer is delighted with a large increase in his Sunday-school, and also with the excellent attendance at both the preaching and social services. The finances of the church were never in a better condition. Mr. Cramer is most deservedly popular among both his people and the public at large.

Colebrook.—Rev. W. B. Locke is enjoying his work at Colebrook, and the people are enjoying him. The Grand Army attended church with our people this year and listened to Mr. Locke. We hear fine reports from his sermon, many saying it was the best they had ever heard on such an occasion. Rev. James Noyes, of our Conference, was the Memorial Day orator at this place. He was delivering what promised to be an excellent oration, when the fire alarm rang out, and in a few moments the people had left the hall. It was an abrupt ending to the Memorial exercises.

Centre Sandwich.—The outlook at this place was never better. Everybody is highly pleased with the appointment, and Rev. W. C. Bartlett says he never got into a place he enjoyed any better. He has already called on every family in the parish both at Sandwich Centre and East Sandwich. There has been a great increase in the attendance at the Sunday-school. Improvements have been made on the parsonage, and some are being considered for the church property at the Weirs.

Bethlehem.—Rev. Wm. Ramsden is beginning what promises to be his banner year in a highly successful pastorate. The work on this charge was never in a better condition than it is now under this hardworking and very popular pastor. All bills for last year were paid without any public appeal, while the largest sum was raised for missions, \$114 (\$65 by collections and \$49 by the W. F. M. S.), which has been raised for years. The Sunday-school is having its largest attendance in eight years, while all the other services of the church are also calling out large congregations. Needed repairs have been made on the parsonage, and pastor and people are happy together. Mr. Ramsden preached before the G. A. R. on Memorial Sunday a sermon which is spoken of in terms of great commendation. This is the third time Mr. Ramsden has preached the Memorial Sunday sermon in his present pastorate. He also delivered an address on Memorial Day, making six times that he has spoken before the G. A. R. of Bethlehem. Surely the people enjoy him, as well they may. They have shown their appreciation of his ability by electing him chairman of the board of education.

Dover District

W. F. M. S.—The Woman's Foreign Missionary Society of Dover District held its semi-annual meeting at Greenland, May 28. Fair skies, balmy air, and fragrant orchards served to attract women from a large number of auxiliaries, who came by steam and trolley. The cordial welcome and gracious hospitality of the church that entertained, the faithful manner in

which the auxiliaries reported their work, and the responsiveness manifested in the various discussions of practical questions, made the sessions interesting and profitable. The reports showed that the auxiliaries of the district would probably meet the demand for twenty per cent. increase in amount to be raised, and twelve new subscribers to the *Woman's Missionary Friend* were secured. The corresponding secretary's report showed she had carried on the work in hand in her usual diligent and careful manner; the secretary of children's work gave evidence of faithful labor; the treasury balance was on the right side, and a generous collection kept it there; the sales from the literature table were large, and the spirit of the meeting was one of courage and hopefulness. A helpful paper by Mrs. C. M. Tibbets was well calculated to induce us to count our blessings and render substantial thanks for them, rather than dole out an extra payment when the thank-offering month comes around. The devotional service of the morning by Mrs. S. F. McGuire, and the Bible reading by Mrs. C. D. Hillis in the afternoon, were uplifting and comforting. Miss Clara Cushman, who was with us in the afternoon, afforded many incentives for energetic work. New Hampshire always welcomes Miss Cushman, and always gets good from her presence. The meeting closed with a few well-chosen and kind words from the pastor, Rev. B. P. Wilkins, followed by the benediction.

I. C. D.

VERMONT CONFERENCE

Montpelier District

Barnard and East Barnard.—Rev. Fred Daniels is getting a good hold of this people. The work begins to look up. Five out-district prayer-meetings have been started in different parts of the charge, and the people appreciate this. The estimate for pastor's claim was gladly advanced \$100.

South Royalton and South Tunbridge.—Rev. E. E. Wells and his efficient wife have settled into the work here like old-timers. Some repairs have been made inside the parsonage, and the people are beginning to talk about the much-needed repairs on the church. A good choir has recently been organized, which adds much to the attractiveness of the services.

Chelsea.—Here is found a pastor new to the field, but Rev. L. N. Moody is the man for the place, and is sure to win out. The people are pleased, and the work is taking on new life. Already the subject of a vestry for the church in the village is agitating the minds of the people. Mrs. Moody has been drafted as president of the Ladies' Aid, where she will find abundant opportunity for the exercise of her rare gifts. But there is a question as to whether it is wise for the people to more than burden some of the women who preside in our parsonages. They are all willing to do their full share.

Bradford.—The pastor and his wife have been away attending General Conference, so the presiding elder had it all his own way at his recent visit. He preached before the G. A. R. at a union service the morning of May 30, and preached again in the evening. In the afternoon he was called upon to bury one of our faithful workers at West Bradford. Monday was spent with the veterans and an address given in the village hall in the afternoon. With the quarterly conference on Saturday night the elder thinks Bradford got about all there was in him. The work opens well for Rev. A. H. Webb's eighth year.

West Fairlee and Copperfield.—The uncertainty connected with the mines greatly hinders our work on this charge. At present only a few men are employed. The pastor, Rev. H. E. Howard, has been present to preach, but has not been able to remain during the week. On account of sickness in his father's family he has been compelled to drive back and forth from Pike Station, N. H.

Thetford Centre and North Thetford.—Rev. F. A. Wells, who successfully completed the year at South Royalton last Conference, is filling the bill here. All parts of the charge are speaking

A NOTRE DAME LADY

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Pains or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue, it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it; that is all I ask. If you are interested, write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 193, Notre Dame, Ind.

in highest terms of his work, and we may expect to hear good things from this field from time to time.

Union Village.—Rev. E. C. Chariton is abundant in labors. Out district labors are still continued, the parsonage grounds beautified, and in due time a history of our work from earliest times will be prepared. In addition to his other duties, the pastor is superintendent of schools for Norwich.

Wilder.—This is the one of the places where there was no change in pastor last Conference. Rev. O. J. Anderson returns to take up the work he has carried on for a year past. Owing to a series of unfortunate circumstances, it has been deemed best to give up the preaching at Hanover.

White River Junction.—Rev. I. S. Yerks and his family are nicely settled in the parsonage. The people are enthusiastic and united and have been doing all they can to make the pastor feel at home. Provision has been made in part for the small indebtedness incurred during the last two years. A new bath-room has been fitted up, and other improvements are under way. Now the people are already planning to improve the church property to the extent of several hundred dollars.

W. M. N.

MAINE CONFERENCE

Portland District

Portland Deaconess Home.—Will the Mercy and Help Departments of the Epworth Leagues correspond with the superintendent? We can tell of ways in which we can co-operate with them in doing good.

Any young woman desiring to enter deaconess work can come into the Home for a time to study methods of work and decide if she wishes to take the training at a training school. Also young women may come to get experience under the deaconess in Mercy and Help work, that they may be better prepared for service in their home churches. Write for terms.

We are just opening a flower mission department, and would like friends to send flowers suitable to give to the sick; also for distribution among the poor. Out of town friends will please send on morning train, and notify us in time to meet the train.

Of supplies we would say, we have enough clothing for the poor for the present, but will thankfully receive edibles of all kinds. Fresh fruit and vegetables will reach us in good condition if we are notified in time.

A woman in a pleasant, out-of-town location wishes to obtain women or children boarders for the summer.

Miss Jennie Robinson, a student from the Washington Training School, is a member of the Home and serving as a deaconess for the summer months. A nurse and a visiting deaconess are expected in August, or early in September.

SUPERINTENDENT.

W. F. M. S.—The Portland District W. F. M. S. held its semi-annual meeting at First Church, Pleasantdale, June 1. The pleasing program opened with the morning social service, led by Mrs. D. E. Miller, and an address of welcome by Mrs. G. R. Palmer, with response by Mrs. Nettie Chase. After the reports a solo was given by Mrs. W. W. Cole; a paper upon "Why Promote Missions among Young People?" by Miss Bessie Crowell; a talk on Standard Bearers, by Miss Cushman; and a solo by Miss Jennie E. Reynolds. The noontide prayer was led by Miss Emma Oliver. Rev. G. R. Palmer led the devotional exercises in the afternoon. After "Echoes from the General Conference," a reading was given by Miss Jennie E. Reynolds, solos were sung by Miss Marion Johnson and Mrs. O'Donnell, and Miss Clara Cushman gave the address. The attend-

Your grandmother's doctor ordered Ayer's Sarsaparilla for your father. It's the same Sarsaparilla today.

J. C. Ayer Co., Lowell, Mass.

ance was large, and auxiliaries from all parts of the district were represented.

In the evening the Young Woman's Society of Chestnut St. Church, Portland, gave a reception to Miss Cushman in the vestry of their church, to which the young people of the district were invited.

KATIE L. LUCE, Rec. Sec.

N. E. SOUTHERN CONFERENCE

Norwich District

Norwich, Trinity.—The pastor, Rev. James Coote, D. D., had a large and deeply interested audience, Sunday evening, May 29, when he delivered the Memorial address before Sedgwick Post, No. 1, G. A. R., together with members of the Sons of Veterans, Citizens' Corps, Woman's Relief Corps, and members of the Court of Common Council. The subject of this able discourse was, "Our Heroic Dead." Its eloquent and forceful treatment gave great satisfaction and pleasure to the veterans and their friends.

Norwich Town.—The Sunday-school has recently added forty new books to the library, and purchased a set of five maps which will be of great service in exhibiting the geography of the lessons. The pastor, Rev. W. D. Woodward, baptized an infant, and received one member by letter, at the last communion.

Mapleville and Glendale.—The new pastor, Rev. E. S. Hammond, is happy in his work, and the people give substantial evidence of their appreciation of his efforts by paying his salary in advance. A "May sale" by the Ladies' Aid at Mapleville netted over \$90. One hopeful conversion indicates the droppings of the coming shower of spiritual refreshing. The pastor is showing special interest in the children in both places, talking to them for a few minutes before the regular sermon, and the number in attendance is increasing. A prayer-meeting has been started in the old schoolhouse in the "Ester neighborhood," and is greatly appreciated and favored with the Divine presence. A "May-basket" full of good things was brought to the parsonage by some fifty of the people of Mapleville. A delightful hour of sociability, with refreshments and music, filled up the evening, and helped to strengthen the ties between the pastor and his people.

Personal.—Brethren, the date of the District Preachers' Meeting at Moosup is June 20-21. The change was made by the pastor, Rev. S. M. Beale, to accommodate the commencements at Wesleyan University and at East Greenwich. We are expecting Dr. Bartholomew to be home in season to be present at the meeting.

SCRIPTUM.

Providence District

Providence, Trinity Union Church.—On Sunday, June 12, under the leadership of Rev. John Krantz, D. D., this church delivered itself from a long-standing burden of debt. Careful preliminary work had been done, and officials and others were prepared to be generous. Dr. Krantz was his usual unique and magnetic self. After a forceful sermon on "Love for the Church," he led the people on till the whole amount needed—\$5,000—was secured in good pledges. The pastor, Rev. J. F. Cooper, writes: "Dr. Krantz is a famous debt-raiser, and any New England church that adopts this method will find him an available and efficient manager. He may be found at the New York Book Rooms."

GENERAL CONFERENCE COMMITTEES

BOOK COMMITTEE

Arthur T. Cass, Charles S. Wing, Carlton C. Wilbor, Alpheus S. Mowbray, William F. Whitlock, John A. Patten, Wade H. Logan, James E. Farmer, Oscar P. Miller, John F. Harman, Charles E. Bacon, Hanford Crawford, Henry A. Salzer, Rolla V. Watt.

Local Committee at New York—E. B. Tuttle, J. E. Andrus, J. W. Pearsall.

Local Committee at Cincinnati—Richard Dymond, James N. Gamble, R. T. Miller.

MANAGERS OF BOARD OF CHURCH EXTENSION

Ministers—S. W. Thomas, J. M. Hinson, S. M. Vernon, G. B. Wight, J. F. Crouch, C. W. Bickley, William Downey, S. W. Gehrett, S. A.

Heilner, Edmund Hewitt, W. L. McDowell, J. W. Sayres, H. A. Monroe, J. A. Lippincott, F. B. Lynch, J. S. Hughes, J. R. T. Gray, C. M. Boswell, A. G. Kynett, W. L. S. Murray, J. G. Bickton, J. M. King, J. G. Wilson, S. G. Grove, Amos Johnson, G. L. Dobbins, Robert Forbes, S. H. Hoover, W. H. Shafer, F. P. Parkin, Robert Watt, G. W. Stevens.

Laymen—James Long, L. C. Simon, D. W. Bartine, J. E. James, Thomas Bradley, T. L. De Vow, Frances Magee, M. A. Rettew, George Kessler, S. K. Felton, J. F. Fox, C. W. Higgins, T. A. Redding, W. H. Senderling, Amos Wakelin, William King, S. T. Fox, Jefferson Justice, Samuel Shaw, F. W. Tunnell, C. B. M. Sprowles, R. W. P. Goff, I. G. Hellman, W. H. Hesler, J. T. Taylor, F. J. Shoyer, C. H. Harding, T. C. Hunter, J. A. Wallace, C. D. Foss, Jr., W. S. Pilling, E. A. Berry.

BOARD OF MANAGERS OF MISSIONARY SOCIETY

Ministers—A. K. Sanford, J. M. Buckley, J. M. King, H. A. Buttz, S. F. Upham, Andrew Longacre, J. F. Goucher, C. S. Harrower, H. A. Monroe, Homer Eaton, C. R. Barnes, E. S. Tiptle, Herbert Welch, S. W. Thomas, S. W. Gehrett, G. P. Malos, F. M. North, A. H. Tuttle, W. V. Kelley, J. L. Harbut, W. F. Anderson, C. S. Wing, J. O. Wilson, G. P. Eckman, J. B. Faulks, B. C. Connor, J. W. Marshall, Lewis Wallon, W. I. Haven, D. G. Downey, A. J. Coultas, A. G. Kynett.

Laymen—J. H. Taft, J. S. McLean, G. J. Ferry, G. G. Reynolds, Lemuel Skidmore, Anderson Fowler, E. B. Tuttle, Charles Scott, P. A. Welch, W. H. Falconer, J. M. Cornell, A. H. De Haven, E. L. Dobbins, J. F. Rueling, J. E. Andrus, John Beattie, R. W. P. Goff, Archer Brown, Summerfield Baldwin, C. B. Batcheller, J. R. Curran, R. B. Kelley, Willis McDonald, G. F. Secor, Charles Gibson, John Bentley, James H. Welch, Costello Lippitt, C. O. Miller, W. T. Rich, G. W. A. Swartzell, J. R. Mott.

EPWORTH LEAGUE BOARD OF CONTROL

President, Bishop J. F. Berry; Franklin Hamilton, Morris S. Daniels, Ward Platt, H. L. Jacobs, Jesse R. Clark, W. B. Matthews, L. J. Price, C. F. Reinsner, B. L. Paine, J. W. Frixelle, E. B. Rawls, R. S. Copeland, H. A. Schrotter, Thomas Filben.

BOARD OF MANAGERS OF FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY

Bishop J. M. Walden, Bishop L. B. Wilson, Bishop Henry Spellmeyer, R. S. Rust, H. C. Jennings, E. P. Edmonds, John D. Walsh, Joseph Courtney, Levi Gilbert, James M. Shumpert, Albert J. Nast, D. Lee Aultman, John Pearson, Christian Golder, Davis W. Clark, Richard H. Rust, William H. Hickman, Henry C. Weakley, George B. Johnson, C. L. Greeno, Isaac D. Jones, William Boyd, Henry A. Schrotter, David D. Thompson, Charles W. Bennett, David Woodmansee, Benjamin B. Dale, John A. Patten, William C. Herron, Harvey C. Minnich.

BOARD OF EDUCATION

Term to expire in 1916: J. W. Lindsay, G. H. Bridgman, M. C. M. Ingraham, J. E. Leaycraft. Term to expire in 1912: Bishop Andrews, E. S. Tiptle, R. F. Raymond, J. G. Holmes. Term to expire in 1908: Bishop Fowler, W. F. King, A. W. Harris, J. D. Slayback.

BOARD OF MANAGERS OF TEMPERANCE SOCIETY

Bishop W. F. McDowell, F. H. Sheets, D. D. Thompson, N. E. Simonson, J. G. Evans, E. B. Crawford, John Mahin, M. E. Cady, W. E. Tilroe, W. H. Anderson, J. W. Miller, A. E. Wilson, C. A. David, Samuel Dickie, C. A. Lisle, Henry Lemcke.

UNIVERSITY SENATE

At large, James R. Day, W. E. Huntington, B. P. Raymond, W. H. Crawford, J. F. Goucher, R. T. Stevenson, George MacAdam, James M. Cox, H. A. Buchtel, J. W. Hancher, E. J. James, E. H. Hughes, G. H. Bridgman, John L. Nuelson, G. F. Bovard.

BOARD OF INSURANCE

Appointed by the Bishops—J. B. Hobbs, J. R. Lingren, G. B. Johnson, N. W. Harris, J. M. Kettleman.

Elected by the General Conference Delegations—W. F. Berry, C. P. McClelland, M. R.

Webster, Adam Stengle, Alexander Boxwell, M. M. Jones, G. W. Arnold, Homer Hall, C. C. Clifton, W. T. Devine, L. J. Nafziger, H. R. Case, A. H. Koerner, H. E. Neal.

AGGRESSIVE EVANGELISM

Bishops W. F. Mallallen, I. W. Joyce and Henry Spellmeyer, L. B. Bates, J. S. Chadwick, C. E. Mogg, C. M. Boswell, A. H. Norcross, R. L. Selle, R. E. Gillum, C. R. Carlos, J. W. Jennings, Robert Stephens, M. M. Callen, J. W. Stout, G. E. Hiller, Hugh Smith.

At large—J. W. Powell, Luther Freeman, J. P. Brushingham, J. R. Mott, S. H. Kirkbride.

COMMITTEE ON THE REVISION OF THE RITUAL

Bishop L. B. Wilson, R. J. Cooke, E. S. Ninde, C. T. Winchester, C. J. Little, Wallace MacMullen, F. M. Bristol.

Commencements

WESLEYAN ACADEMY.—Friday, June 17, 7:45 p. m., Upham prize declamations. June 18, 7:45 p. m., principal's reception to senior class. June 19, 10:45 a. m., Baccalaureate sermon by Principal William R. Newhall, D. D.; 7:45 p. m., Alumni sermon by Rev. Dr. Edwin A. Blake. June 20, 2 p. m., Class Day exercises of senior class; 7:45 p. m., Bond prize declamations. June 21, 10 a. m., report of annual committee, award of prizes; 2 p. m., annual meeting of board of trustees; 8 p. m., art reception at studio; 7:45 p. m., annual concert. June 22, 10:30 a. m., graduating exercises, address by President William E. Huntington of Boston University; 1 p. m., anniversary dinner; 7:45 p. m., alumni reception.

WESLEYAN UNIVERSITY.—Sunday, June 20, 10:30 a. m., Baccalaureate sermon by President Bradford P. Raymond; 7:30 p. m., University sermon by Bishop John H. Vincent. Monday, June 27, 11 a. m., public award of prizes; 2 p. m., Class Day exercises; 8 p. m., meeting of board of trustees; 8 p. m., Commencement concert by College Glee Club. Tuesday, June 28, 9 a. m., annual business meeting of Phi Beta Kappa Society; 10 a. m., annual business meeting of Alumni Association; 11 a. m., joint meeting of trustees and alumni; afternoon, reunions of the classes of 1854, '79, '89, '94, '97, 1901; 4 p. m., dedication of Wilbur Fisk Hall. 4 p. m., social receptions by the college fraternities. Wednesday, June 29, 10:30 a. m., Commencement exercises; 1:30 p. m., commencement luncheon; 8 p. m., president's reception.

TILTON SEMINARY.—Friday, June 17, 7:45 p. m., music recital. June 18, 7:45 p. m., Class Day exercises. June 19, 10:30 a. m., Commencement sermon by President Bradford P. Raymond, of Wesleyan University; 7:30 p. m., vesper service, address by Rev. D. C. Knowles, D. D. June 20, 2:30 p. m., alumni ball game; 7:45 p. m., girls' prize speaking (Osborne prize). June 21, 10 a. m., closing chapel exercises and awarding of prizes; 11:30 a. m., annual meeting of trustees; 8 p. m., alumni receptions by literary societies; 7:45 p. m., music recital. June 22, 10 a. m., Commencement exercises; 7:45 p. m., concert.

N. E. CHAUTAUQUA S. S. ASSEMBLY.—The New England Chautauqua Sunday school Assembly will be held at Montwait, South Framingham, July 12 to 22 inclusive. Rev. Dr. George H. Clarke will be superintendent of instruction. He will be assisted by Ashton Lewis, musical director; Mrs. Ellen Atwater, physical culture; Dr. Mary B. Nicola, school of health; Rev. J. W. Stephan, young people's Bible class; Mrs. Florence Sears Ware, children's class. Among the lecturers on the program are Bishop John H. Vincent, who will deliver the Recognition day address on July 21, Rev. Dr. J. D. Pickles, Rev. Dr. C. M. Mellen, George W. Penniman, M. J. Fanning, Rev. Dr. A. A. Berle, Rev. F. H. Morgan, Rev. Dr. J. L. Hill, Rev. Charles Tilton, Rev. Dr. G. F. Kennigott, Frank E. Smith, Ezekiah Butterworth, Mrs. H. E. Bray and Miss Gleason. Special days include Grange day, July 19; Sunday-school day, July 14; Temperance day, July 18; Recognition day, July 21. Strong features of the Assembly are announced by the musical director. Send to E. L. Turner, Montwait, Mass., for detailed programs.

Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Hood's Sarsaparilla.

PLAN OF EPISCOPAL VISITATION
FOR 1904

Part II — July-December, 1904

CONFERENCES IN THE UNITED STATES

Conference	Place	Time	Bishop
Alabama	Birmingham, Ala.	Dec. 1	Goodsell
Alaska Mission	Juneau, Alaska	July	Hamilton
Arizona Mission	Prescott, Ariz.,	Sep. 28	Wilson
Atlanta	Atlanta, Ga.	Dec. 8	FitzGerald
Atlantic Mission	Marshallb'g, N. C.	Oct. 20	FitzGerald
Austin	Austin, Tex.	Dec. 7	Moore
Black Hills Mis.	Bellevue, S. D.	Sep. 1	Joyce
Blue Ridge	Clyde, N. C.	Oct. 6	FitzGerald
California	Pacific Grove, Cal.	Sep. 7	Wilson
California Ger.	Los Angeles, Cal.	Sep. 14	Wilson
Cent. Alabama	Anniston, Ala.	Nov. 24	Goodsell
Cent. German	Louisville, Ky.,	Sep. 14	Goodsell
Cent. Illinois	Pontiac, Ill.	Sep. 21	Goodsell
Cent. New York	Auburn, N. Y.	Sep. 28	Neely
Central Ohio	Marysville, O.	Sep. 14	Cranston
Cent. Swedish	Donovan, Ill.	Sep. 14	Neely
Cent. Tennessee	Tullahoma, Tenn.,	Oct. 12	Cranston
Chicago German	Brillion, Wis.	Sep. 21	McCabe
Cincinnati	Miamisburg, O.	Aug. 31	Bashford
Colorado	Pueblo, Col.	Aug. 31	Moore
Columbia River	The Dalles, Ore.	Aug. 31	Spellmeyer
Dakota	Mitchell, S. Dak.	Oct. 5	Hamilton
Des Moines	Atlantic, Ia.	Sep. 21	McDowell
Detroit	Adrian, Mich.	Sep. 21	Neely
East Ohio	Beaure, O.	Sep. 14	Fowler
East Tennessee	Pocahontas, Va.	Oct. 13	Warren
Erie	Titusville, Pa.	Sep. 7	Fowler
Genesee	Niagara, N. Y.	Oct. 5	Neely
Georgia	Epworth, Ga.	Dec. 1	FitzGerald
Holston	Newport, Tenn.	Oct. 6	Warren
Idaho	Hailey, Ida.	Aug. 24	Spellmeyer
Illinois	Springfield, Ill.	Sep. 7	McCabe
Indiana	New Albany, Ind.	Sep. 15	Warren
Iowa	Sigourney, Ia.	Sep. 7	McDowell
Kalispell Mission	Col. Falls, Mont.	Aug. 24	Berry
Kentucky	B'rboursville, Ky.	Sep. 29	Warren
Michigan	Gr. Rapids, Mich.	Sep. 14	McCabe
Minnesota	Waseca, Minn.	Sep. 21	Hamilton
Mobile	Pensacola, Fla.	Dec. 8	Goodsell
Montana	Butte, Mont.	Aug. 17	Berry
Nebraska	Beatrice, Neb.	Sep. 21	Joyce
Nevada Mission	Carson City, Nev.	Aug. 24	Wilson
N. Mex. Span. M. C.	Peralta, N. Mex.	Oct. 6	Wilson
N. Mex. Eng. Mis.	Raton, N. Mex.	Oct. 13	Wilson
North Carolina	Hickory, N. C.	Oct. 13	FitzGerald
North Dakota	Cando, N. Dak.	Sep. 7	Berry
N. Montana Mis.	Lewiston, Mont.	Aug. 10	Berry
North Nebraska	Wayne, Neb.	Sep. 14	Joyce
North Ohio	Tiffin, O.	Sep. 21	Cranston
N. Pacif. Ger. Mis.	Seattle, Wash.	Sep. 15	Spellmeyer
Northern German	Leesure, Minn.	Sep. 14	Hamilton
N'th'n Minnesota	Ortonville, Minn.	Sep. 28	Hamilton
N'th'n Swedish	M'neapolis, Min.	Sep. 8	Hamilton
Northwest Ger.	Crandon, N. Dak.	Sep. 14	Berry
N'thwest Indiana	Terre Haute, Ind.	Sep. 7	Cranston
Northwest Iowa	Sac City, Ia.	Sep. 28	McDowell
N'th'w't Nebraska	Atkinson, Neb.	Sep. 8	Joyce
Norweg. & Dan.	Duluth, Minn.	Aug. 25	McDowell
Ohio	Marletta, O.	Sep. 21	Fowler
Oklahoma	Okl'h'ma C'y, Ok.	Sep. 15	Moore
Oregon	Eugene, Ore.	Sep. 28	Spellmeyer
Pacific Jap. Mis.	San Francisco, Cal.	Aug. 31	Wilson
Pittsburg	Leechburg, Pa.	Oct. 12	Fowler
Puget Sound	Montesano, Wash.	Sep. 7	Spellmeyer
Rock River	Chicago, Ill.	Oct. 5	McDowell
St. Louis German	Altamont, Ill.	Aug. 31	McCabe
Savannah	Forsyth, Ga.	Dec. 15	FitzGerald
South Carolina	Charleston, S. C.	Dec. 14	Goodsell
S'th'n California	Pasadena, Cal.	Sep. 21	Wilson
Southern Ger.	New Orleans, La.	Nov. 23	Moore
Southern Illinois	Litchfield, Ill.	Sep. 28	McCabe
Tennessee	Gallatin, Tenn.	Oct. 5	Cranston
Texas	Navasota, Tex.	Nov. 30	Moore
Upper Iowa	Davenport, Ia.	Oct. 5	Joyce
Utah Mission		Aug. 25	Cranston
West German	Bushton, Kan.	Sep. 7	Moore
West Nebraska	Holdrege, Neb.	Sep. 28	Joyce
West Texas	Fort Worth, Tex.	Dec. 14	Moore
West Virginia	Grafton, W. Va.	Oct. 5	Fowler
West Wisconsin	Baraboo, Wis.	Aug. 31	Warren
West Nor.-Danish	Astoria, Ore.	Sep. 22	Spellmeyer
Western Swedish	Des Moines, Ia.	Sep. 1	McDowell
Wisconsin	Sheboygan, Wis.	Sep. 7	Warren
Wyoming Mission	Cody, Wyo.	Aug. 3	Berry

FOREIGN CONFERENCES

Conference	Place	Time	Bishop
Bulgaria Mis. Conf.	Rustchuk	Sep. 14	Burt
Denmark Mis. Conf.	Varde	July 20	Burt
East Cent. Africa			
Mis. Conf.	Umtali		Hartzell
Finland & St. Peters-			
burg Mis.	Hango	Aug. 10	Burt
Foochow	Foochow	Oct. 26	Bashford
Hinghua Mis. Conf.	Singdu	Nov. 9	Bashford
Italy	Naples	June 16	Burt
Japan	Tokyo		Harris
Korea Mis. Conf.	Seoul		Harris

North China	Peking		Bashford
North Germany	Berlin	July 6	Burt
Norway	Aalsund	July 28	Burt
South Germany	Nuremberg	June 29	Burt
So. Jap. Mis. Conf.	Nagasaki		Harris
Sweden	Goteberg	Aug. 17	Burt
Switzerland	Schaffhausen	June 22	Burt

By order and in behalf of the Board of Bishops.
J. N. FITZGERALD, Sec. tary.
Los Angeles, Cal., May 30, 1904.

Tall Comfort

The old Mission Rocking Chair, with Spanish leather seat and cushioned back, is one of the most popular pieces of furniture ever offered in this city. Its lines and angles are the lines and angles of comfort. The example shown today in our advertising columns by the Paine Furniture Co. gives a very fair idea of this delightful piece of furniture. It is offered at a very low price.

CHURCH REGISTER

HERALD CALENDAR

Bucksport Dist. Min. Asso. (Western Div.) at	
Castine,	June 26-27
Bucksport Dist. Min. Asso. (Eastern Div.),	
at Calais,	June 20-21
Norwich District Ministerial Association, at	
Moosup,	June 20-21
Bangor Dist. Min. Asso. (Southern Div.) at	
Newport, Me.,	June 21-22
Maine State Epworth League Annual Convention,	
at Augusta,	June 23-24
New Bedford District Ministerial Association,	
at Bridgewater,	June 27-28
Providence Dist. Min. Asso. at Newport, R. I.	
(business meeting only),	June 28
Richmond (Me.) Camp meeting,	Aug. 12-22
Weirs Camp meeting, Weirs, N. H.,	Aug. 15-30
Willimantic Camp-meeting,	Aug. 22-29
Sterling Epworth League Assembly,	Aug. 24-27
Ithiel Falls Camp meeting, Johnson, Vt.,	Aug. 26-Sept. 4
Laurel Park Camp meeting,	Aug. 28-Sept. 5
Sterling Camp-meeting,	Aug. 29-Sept. 2

Marriages

PORTER — STEVENS — In Searsport, Me., June 8, at the home of the bride, by Rev. H. W. Norton, of Dover, Me., assisted by Rev. G. H. Hamilton, Roscoe N. Porter and Annie L. Stevens, both of Searsport.

MURRAY — DOUGLASS — In Hallowell, Me., June 8, by Rev. W. Canham, John L. Murray, of Randolph, and Amy G. Douglass, of Hallowell.

YORK — ENVIK — In Saco, Me., at the home of the bridegroom, June 4, by Rev. D. F. Faulkner, Charles W. York and Georgina Envik, both of Saco.

W. F. M. S. — The quarterly meeting of the New England Branch of the Woman's Foreign Missionary Society will be held in Central Church, Brockton, Thursday, June 23. Among the speakers will be Dr. John W. Butler, of Mexico, Miss Clara M. Cushman, Miss Edith A. Hemingway, of Singapore, India, Miss Elizabeth R. Bender and Miss Belle J. Allen, of Tokyo, Japan. Train leaves South Station at 9.43 a. m. Take next to last car, where special tickets may be obtained. Single fare, 31 cents.

MARY LAWRENCE MANN, Rec. Sec.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

N. E. Conference Temperance Society

The New England Conference Temperance Society held its first meeting for the year at 36 Bromfield St., Monday, June 13, with the president, Rev. J. F. Allen, in the chair. He outlined the action of the recent General Conference upon the temperance question; and the Society decided to ask that, in conformity with General Conference action, each presiding elder be asked to call together the several members of the Society upon his district and organize for aggressive temperance work. It was also voted that the committees having in

charge the several camp meetings be requested to hold one temperance service during the camp-meeting. After the discussion of several important questions, the meeting adjourned, to meet at the call of the president.

J. H. TOMPSON, Sec.

CAMBRIDGE DISTRICT APPORTIONMENTS FOR 1904-'05

P. E., indicates Presiding Elder; B., Bishops; C. C., Conference Claimants; F. A., Freedmen's Aid; C. E., Church Extension; Ed., Education.

	P.	E.	B.	C.	F.	C.	Ed.
Arlington Heights,	\$12	\$3	\$7	\$8	\$7	\$2	
Ashburnham,	28	10	17	18	17	8	
Ashland,	20	7	13	14	13	4	
Ayer,	16	5	13	14	13	4	
Barre,	24	9	18	19	18	7	
Berlin,	16	4	9	9	9	3	

BOSTON:							
Italian Church,	0	0	0	0	0	0	
Trinity,	75	24	48	39	36	10	

CAMBRIDGE:							
Epworth Church,	44	23	64	52	48	16	
Grace Church,	64	25	60	50	45	20	
Portuguese Mission,	0	0	0	0	0	0	
Harvard St.,	150	40	80	65	60	27	
Trinity Church,	26	11	19	21	19	10	
Clinton,	60	17	40	45	30	14	
Cochituate,	28	17	27	29	27	12	
Concord, Nor. & Dan.,	8	2	5	6	5	2	
East Pepperell,	32	14	27	28	27	11	
East Templeton,	12	4	12	13	12	3	

FITCHBURG:							
First Church,	84	26	49	64	45	21	
Oak Hill,	12	2	6	7	6	2	
West Fitchburg,	36	17	40	32	30	14	
Gardner,	40	15	24	26	24	12	
Gleasondale,	32	10	18	19	18	8	
Graniteville,	24	5	12	13	12	4	
Hubbardston,	20	9	18	19	18	7	
Hudson,	56	21	44	36	33	17	
Jefferson,	0	0	0	0	0	0	
Leominster,	68	22	60	49	45	18	

LOWELL:							
Cent. and French,	60	17	40	32	30	14	
Centralville,	24	10	18	19	18	8	
Highlands,	48	21	48	39	36	17	
St. Paul's,	100	29	64	52	48	21	
Worthen St.,	100	28	64	52	48	21	
Lunenburg,	20	8	16	17	16	7	
Marlboro,	40	18	40	32	30	14	
Maynard,	24	16	40	32	30	12	
Natick Fisk Memo.	40	18	40	32	30	14	

NEWTON:							
Auburndale,	48	22	48	39	36	18	
Newton Church,	54	25	60	50	45	20	
Newton Centre,	80	26	48	50	48	21	
Newton Highlands,	16	8	18	19	18	8	
Newton L'w'r Falls,	20	10	24	26	24	8	
Newton Up. Falls,	32	14	25	27	25	11	
Newtonville,	48	27	64	52	48	22	
Oakdale,	20	9	15	16	15	7	
Saxonville,	24	10	24	26	24	8	

SOMERVILLE:							
Broadway,	60	21	48	39	36	17	
First Church,	100	34	80	85	60	27	
Flint Street,	56	15	24	26	24	12	
Park Avenue,	64	25	64	52	48	20	
South Frammingham,	36	17	48	39	36	15	
Sudbury,	16	6	15	16	15	5	
Townsend,	20	8	15	16	15	6	

WALTHAM:							
First Church,	72	21	56	45	42	17	
Emmanu' El,	52	19	48	39	36	15	
Watertown,	52	22	60	50	45	18	
West Chelmsford,	16	8	18	20	18	6	
Weston,	12	9	16	17	16	7	
Winchendon,	28	12	21	23	21	10	
Winchester,	44	19	40	32	30	15	
Woburn,	50	16	40	32	30	12	

WORCESTER:							
French,	4	0	0	0	0	0	
Norweg. & Dan.,	10	0	0	0	0	0	

The Apportionments are on the following basis: Bishop's claim, 1/4 per cent. of total salary of preacher; Conference Claimants, 4 per cent. of cash salary of \$1,000 and above, and 3 per cent. on salary below \$1,000; Freedmen's Aid, 3/4 per cent.; and Church Extension, 3 per cent. of cash salary; Education, 1 per cent. on total salary.

N. B. — The Missionary Apportionment is made in New York, and will be sent to the preachers as soon as received.

J. H. MANSFIELD, Presiding Elder.
W. O. CUTLER, Sec. Dist. Stewards' Mtg.

Adv't.

OBITUARIES

O, what is this pathway white, with parapets of light,
Whose slender links go up, go up, and meet in heaven high?
'Tis the Road of the Loving Heart from earth to sky.

Who made the beautiful road? It was the Son of God,
Of Mary born in Bethlehem. He planned it first, and then
Up the Road of the Loving Heart He led all men.

Was it not hard to build? Yes, all His years were filled
With labor, but He counted not the cost nor was afraid;
No Road of the Loving Heart is cheaply made.

The shining parapet in tireless love was set,
A dearest patience shaped the treads and made them firm and even;
By the Road of the Loving Heart we climb to heaven.

May I follow this path of souls which leads to the shining goals?
Yes, Christ has opened the way to all which His blessed feet once trod,
And the Road of the Loving Heart He made is the road to God.

— Selected.

Guptill.— Mrs. Abbie T. Guptill, widow of the late Charles Guptill, was born in Waterboro, Maine, in 1836, and passed to her reward, May 16, 1904, from the home of her son in Boston, Mass.

Mrs. Guptill's maiden name was Abbie T. Thing, of Waterboro. She married Charles Guptill, and came to Scarborough to live in 1861. Five sons were the fruit of this union, all of whom grew to manhood, and four are still living to mourn their loss. The family circle was broken ten years ago when death entered and removed the husband and father.

Mrs. Guptill was converted and joined the Methodist Episcopal Church in West Scarborough, in 1880. She has served for several years on the official board as a trustee. She was always true to the obligations of the church, loving her Master and serving his church faithfully. She was present at the church service two weeks before her death. She planned for the annual visit to her son in Boston, remarking, the Sabbath before she went, that she must make her visit and hasten home so as to help in the work of the church; but God ordered it otherwise.

A slight attack of pneumonia, resulting in heart failure, caused Mrs. Guptill's death. Monday morning, May 16, a little before 8 o'clock, she asked for some water. Her son went for it, but when he reached the bedside she "was not," for God had taken her. A generous, sweet-spirited Christian soul has gone out from among us. Surely earth is poorer, but heaven is richer.

The funeral services were held at her residence at West Scarborough, May 18 the writer officiating.

W. H. VARNEY.

Turnbull.— Howard John, only son of Albert and Susie Turnbull, was born in Charlotte County, New Brunswick, Dec. 21, 1881, and died at Bangor, Maine, April 22, 1904.

Dec. 24, 1903, he married Josephine C. Wright, of Bangor. Jan. 13, 1904, they both united with Grace Methodist Episcopal Church. He is survived by his father and mother, four sisters, and his wife. The funeral was largely attended, and the floral tributes were numerous and beautiful.

Howard, as all knew him, was a young man of strong character and fine spirit. Always clean and pure-minded, when he made a public profession of faith, he threw the whole weight of his strong qualities into the Master's service. He was immediately recognized as a leader whom the young men gladly followed. He possessed enthusiasm, judgment and patience, and gave promise of becoming a strong man in the church. He was of special value in the young men's Bible class and in the young people's class-meeting. He was popular with all, in the church and in business. His influence was wholesome and helpful. Such young

men can ill be spared from earth, but we trust "his mantle, with a double portion of his spirit," may fall upon others. We all abide in the faith that he cherished.

W. W. OGIER.

York.— Mrs. Elizabeth S. York, daughter of Thomas and Mary Banks, died, May 19, 1904, aged 39 years. She was born in Mars Hill, Me., where she always resided.

She was converted and joined the Free Baptist Church at the age of eighteen, and united with the Methodist Episcopal Church at its organization in her native town. Until the day of her death she remained a loyal member, always being in her place at the preaching service and class-meeting, where her prayer and testimony ever carried the conviction that she knew Jesus and felt what she was talking about. At the age of twenty she was married to John York, and was the mother of seven children, four of whom are now living. She was a charter member of the local union of the W. C. T. U., in which she was a most untiring worker. As the president she became widely known, and was identified with the work of the county union, in which organization she had many devoted friends. She was also superintendent of the Y. W. C. T. U., which, with the senior society, attended the funeral in a body, each laying a sprig of evergreen upon the casket.

Among her other duties she found time for the work of the Ladies' Aid Society, was recording steward of the church, and a teacher in the Sunday-school; and yet, with this multiplicity of duties, her home was not neglected, and many have enjoyed the hospitality of her fireside. She was also tactful, harmonizing discordant elements and having them work together. She possessed the happy faculty of not only working herself, but getting others to work. Her enthusiasm was contagious; and now her associates are actuated by the double motive of benefiting the community and of carrying on the work because she loved it. "Being dead, she yet speaketh." Her dying testimony was: "It is all right."

Prayer was offered at the house by her pastor, who also conducted the services at the church. Rev. G. M. Park, of the Free Baptist Church of Presque Isle, preached. Prayer was offered by Rev. G. H. Sailer, of Bridgewater. Rev. Fred Pierce spoke feelingly of her connection with the W. C. T. U., and the benediction was pronounced by Rev. A. M. Cox, of Mars Hill. The floral tributes were profuse, each organization of which the deceased was a member being represented; and many were sent in by individuals. This, together with the large number of people who came from far and near, told how universally beloved she was. While we mourn the departure of our sister, let us remember that God, who directs His work, knows when to call the workers home. "Servant of God, well done!"

J. L. PINKERTON.

McCausland.— Mrs. Lucinda W. McCausland was born in Brookfield, Vt., Feb. 19, 1835, and was translated from her home in Wakefield, Mass., May 20, 1904.

Converted at the age of seventeen, Mrs. McCausland united with the Worthen St. Methodist Episcopal Church in Lowell. After some years spent in Lowell and Gardiner, Me., she moved with her husband to East Boston, where for thirty years she was most actively engaged in all the work of Saratoga Street Church. The last eighteen years of her life were passed in Wakefield. Here, even though ill health limited her strength, she maintained her active interest in the Methodist Church.

June 18, 1853, she was married to William H. McCausland, with whom, for nearly fifty-one years she lived a most ideal home life, characterized by the bonds of a true, deep and abiding love. Two sons, George F. and Frank W. McCausland, also one grandson, William H. McCausland, Jr., have shared in this home and felt its influence. There are also two brothers and two sisters.

Mrs. McCausland's life was beautiful, peaceful, gentle, cheerful, hopeful and Christlike. Added to these qualities there was a culture and refinement which gave a charm to every grace. In the home, church and community circles all were deeply impressed by the rare spiritual beauty and richness of her life. No one could be in the presence of this Christian woman without going away the better for the meeting.

The suffering from disease but emphasized the genuineness of her experience. After the last sickness the nurse testified that she never cared for one so patient, considerate, and appreciative. During the closing hours, in the midst of intense pain, her sister, Mrs. Hull, said: "Underneath are the everlasting arms;" to which she replied: "Yes, if I am conscious of anything, I am conscious of that." Then, turning to her husband and sister, she said: "You must do the best you can. The Lord has been with you all these years, and He will be with you still." Her final thought was thus not alone for herself, but for the dear ones about her.

The funeral services were held at her home in Wakefield, May 29. Rev. F. K. Stratton, D. D., a late pastor, spoke most fitting words, and lifted the veil of the heavenly life. Mrs. McCausland, from the midst of the throne of God, beckons us all on to the best life and the best service.

JOHN R. CHAFFEE.

Harris.— May 1, 1904, after a brief illness, Miss Estella F. Harris passed on before. She was born in Pelham, Mass., March 9, 1879.

Miss Harris had spent all her days in this vicinity. She graduated from the Amherst High School in 1893. She joined Wesley Church, Amherst, in 1895, was organist for five years, was Epworth League secretary for nine years, and at the time of her death occupied seven positions in our church work, four of which were of first importance. She had hoped to be a deaconess, but ill health prevented. She possessed a broad intellect and musical ability of a high order. It was next to attending a convention to hear her reports. She was a young woman of vision. She had plans for raising the church debt, purchasing a pipe organ, entertaining her Sunday-school class, remembering members of the Home Department on their birthdays, etc. She laid aside regularly of her income for the church. She worked to the full extent of her powers.

Her pastor spoke at her funeral from words that well applied to her: "Zebulon and Naphtali are a people that jeopardized their lives to the death in the high places of the field." It was a large and sorrowful company that met, that beautiful Wednesday afternoon, at the home of Mr. and Mrs. Embert A. Harris, amid the flowers contributed by seven different parties, to take a last look at the form of this earnest, indefatigable, ideal Christian worker.

T. C. MARTIN.

Flint.— Betsey Glazier Flint, wife of Edward S. Flint, died in South Ashburnham, Mass., April 25, 1904, aged nearly 70 years.

Mrs. Flint was the daughter of Congregational parents, and, converted at the early age of eleven or twelve years, united with the church of which they were members. Her marriage took place, June 5, 1845, at the parental home, the Congregational pastor officiating, assisted by the Methodist preacher, Rev. Howard C. Dunham. Very shortly thereafter she united with the church of her husband's choice, and for more than fifty-eight years has been identified with the people called Methodists. During all this time she has been faithful in her devotion to the church and to the cause of Christ. Many rise up and call her blessed.

Her home life has been ideal. In the responsibilities which have come to her husband, who early was prominent in the business circles of the town, as well as in the church and as a layman of the district, she has ever been his loving and helpful counselor. With rare grace she has adorned his home, and their married life has

Cures Dyspepsia



Sweetens
the stomach.
Promotes
assimilation.

Sold on its merits
for 60 years.

"WHAT USERS SAY:"
"Fifteen years ago I was a very sick man from indigestion; your Seltzer Apertient restored my health; when I have any symptoms now, I use it and help is always at hand."
"I was a constant sufferer from dyspepsia but since using Seltzer Apertient, 'don't know what dyspepsia is,' have had eight others use it."

50c. and \$1.00 at druggists or by mail from
THE TARRANT CO., 21 Jay St., New York.

J. S. Waterman & Sons
FUNERAL UNDERTAKERS
and EMBALMERS

2326 and 2328 Washington St.,

Adjoining Dudley St., Terminal.

Personal attention given to every detail. Chapel and other special rooms connected with establishment.

Telephone, No. 6097 72 and 73.

been very beautiful. The bereaved husband writes: "My dear Bessie and I have lived so free from any semblance to jars or ill words for almost fifty-nine years that we have felt there was but one interest. So smooth has been the sea of life that it seems but a day since we were married, and I cannot yet realize that I am parted from the very joy of my life and light of my eyes."

Two daughters were born to Mr. and Mrs. Flint, both of whom died in early childhood. Later, two girls were adopted and were fortunate indeed to find a home where such tender love and care were lavished upon them. One of them died years ago at the age of twelve years; the other, Mrs. Helen Flint Wallace, resides in Chicago. With her, Mr. Flint, remarkably vigorous in mind and body at the advanced age of 86 years, and graciously sustained in his great sorrow by the grace of God, will now make his home. The sympathy and prayers of a host of long-time friends follow him.

Funeral services for Mrs. Flint were held at the old homestead in South Ashburnham on Wednesday, April 27. Rev. E. P. Herrick, son of the late Rev. A. F. Herrick, who was for many years an intimate friend of Mr. Flint, officiated, assisted by Rev. William Ferguson, pastor of our church at Ashburnham. E. P. H.

Stetson.—Osmon C. Stetson was born in Taunton, Mass., Jan. 28, 1854, and departed this life in Ware, Mass., May 6, 1904.

He was the son of the late Rev. W. H. Stetson, pastor and presiding elder in the New England Southern Conference. He was converted and joined the Methodist Episcopal Church in Stafford Springs, Conn., in 1874, while his father was pastor there. Mr. Stetson came to Ware twenty-four years ago, and during all this period he has been one of the most prominent leaders in the church. For years he held the office of treasurer; and the church was proud of the fact that they had a treasurer who never failed to merit and receive the highest words of commendation from the presiding elder of the district. He was president of the Epworth League, which office he filled in the same masterly way. He had that grace and manliness that made everybody love him. For over twenty years he was employed as clerk in A. Bryson & Co.'s store.

Besides a wife and son, his mother and three sisters at Falmouth survive him.

The funeral was held Sunday, May 8, at 2.30 P. M., in the church, and was conducted by the pastor, Rev. John Wriston, assisted by Rev. Putnam Webber, of Ludlow, a former pastor. The church was filled to its utmost capacity. The clerks from the store marched in a body, followed by the official board, Epworth League, and Ladies' Aid Society.

JOHN WRISTON.

Canoli.—Mrs. Elizabeth Canoli, widow of Rev. Angelo Canoli, very quietly closed her life here and went on to join her sainted husband, Sunday, May 15, 1904.

After the death of her husband, who was a member of the California Conference, Mrs. Canoli came to Hingham, Mass., and has kept house alone during the eight years of her widowhood, which she deeply felt. She had a strong and well-balanced mind. She was highly educated and refined, decided in purpose, and devotional in spirit. She will be long remembered as the wife of one of Hingham's former eloquent preachers and pastor of the Methodist Episcopal Church, and for her many excellent qualities of mind and heart.

EDMUND H. TUNNICLIFFE.

Smith.—Miss Rena W. Smith, second daughter of Mr. and Mrs. Garland Smith, was born in North Chester, N. H., April 30, 1876, and died in Derry, N. H., Feb. 9, 1904, after an illness of eighteen days.

She was converted at a camp-meeting at Hedding in August, 1890. In due time she and her sister came to the altar, received the ordinance of baptism, and both were received into the church by Rev. A. L. Smith, who was pastor at North Chester at that time. Her Christian life

was marked by a deep conscientiousness, which led her to a faithful discharge of her Christian duties. Her voice was heard in the social meetings of the church, and she was punctual in her attendance at the Sunday-school. In the Epworth League she took a deep interest, and she will be especially missed in its meetings. In her home life she was a model daughter and sister, and the loss there can only be endured by the assurance of a reunion where home ties are never sundered by death. In social life she was always welcome, and her bright, sunny ways won her friends wherever she went. She was very conscientious in her work, and her employers trusted entirely to the faithful discharge of her duties, knowing that their interests would be as faithfully served as though the work was her own. She will be greatly missed by all who knew her, but all will have kindly recollections of her faithful Christian life.

The funeral services were held on Saturday, Feb. 13, at the church, conducted by the pastor, assisted by Rev. Messrs. Adams, of Derry, and Robertson, of Chester, in the presence of a large number of friends. She is survived by father, mother, and one sister. F. H. CORSON.

COLORED BIRD'S-EYE VIEW OF LAKE WINNEPESAUKEE-6 CTS.

Lake Winnepesaukee, New Hampshire's queenly lake, is one of the most beautiful lake resorts in the country. The nearby mountains afford a fine view from the steamer "Mt. Washington" on a clear day, and the island dotted surface of the lake presents a beautiful scene. Persons who have ever visited Winnepesaukee will be greatly interested in the new publication issued by the General Passenger Department, Boston & Maine R. R., Boston. It is a bird's-eye view map of Lake Winnepesaukee, showing the numerous islands, coves, glens and ports on the lake, and a table giving the name of each number. It will be mailed upon receipt of six cents in stamps.

DIVIDEND

PAYING MINING, OIL, TIMBER, SMELTER, AND INDUSTRIAL STOCKS making possible LARGE INTEREST AND PROFITS, listed and unlisted, our specialty. Booklets giving full information mailed free on application.

DOUGLAS, LACEY & CO., Bankers & Brokers, 66 Broadway, New York

EDUCATIONAL

WESLEYAN ACADEMY WILBRAHAM, MASS.

Wednesday, Sept. 14, 1904, the eighty-eighth year opens. Special advantages in location and school life. Applications for admittance now being received. For particulars write

Rev. WILLIAM R. NEWHALL, Principal

WABAN SCHOOL Highest grade preparatory school for boys. Healthfully and beautifully located. Cultured home influences and experienced instructors. Send for circular to

J. H. PILLSBURY, WABAN, MASS.

BOSTON UNIVERSITY Offers Metropolitan Advantages of Every Kind.

College of Liberal Arts
Address the Dean, 12 Somerset St.

School of Theology
Address the Dean, 72 Mt. Vernon St.

School of Law
Address Dean MELVILLE M. BIGELOW,
Isaac Rich Hall, Ashburton Place.

School of Medicine
Address Dean J. P. SUTHERLAND,
295 Commonwealth Ave.

Graduate Department
Philosophical and Literary courses.
For graduates only.
Address Dean B. P. BOWNE,
12 Somerset St.

W. E. HUNTINGTON, President.

Methodist Book Concern

New England Depository

JUST PUBLISHED

NOTES ON THE EPWORTH LEAGUE DEVOTIONAL MEETING TOPICS

Second Series -- July-January

By MATTHIAS S. KAUFMAN, D. D.

A valuable help for the Department of Spiritual Work.

Cordial Welcome Topics

for the last six months of this year ready.

Send for samples and prices.

Fifty Literary Evenings

Second Series

By S. G. AYRES.

For Epworth Leagues and the Home Circle.

Chas. R. Magee, Manager,

36 Bromfield St., Boston.

EDUCATIONAL

FISK TEACHERS' AGENCIES

Boston, New York, Washington, Chicago, Minneapolis, Denver, Portland, Spokane, San Francisco, Los Angeles. Manual free. EVERETT O. FISK & Co.

TILTON SEMINARY

Tilton, N. H.

Spring term opened April 5. Applications now being received for fall term.

Few schools charging \$500 offer equal advantages. An increasing endowment makes low rates possible. Broad courses of study. Fine buildings and situation. Three hours from Boston. \$100 Plan for limited number. Send for catalogue (mentioning ZION'S HERALD).

GEO. L. PLIMPTON, Principal.

STATE NORMAL SCHOOL

BRIDGEWATER, MASS.

Regular courses. Special courses for college graduates and teachers of experience. Entrance examinations, June 23-24, Sept. 6-7. For circulars address

ALBERT G. BOYDEN, Principal

The East Greenwich Academy

FOUNDED 1802

A Boarding-School for Both Sexes

College Preparatory and Special Courses. Pupils are individualized with a view to the largest mental and moral improvement. There is no better place for young people who desire a thorough training in a homelike atmosphere at a moderate expense.

Spring term will open March 29, 1904.

Rev. LYMAN G. HORTON, Principal
EAST GREENWICH, R. I.

Lasell Seminary for Young Women

Auburndale, Mass.

(Ten miles from Boston.)

Boston standards of scholarship and conduct of life, with advantages of healthful and beautiful suburban residence; rowing and skating on Charles River; outdoor games in ample, shaded grounds; best equipped gymnasium and swimming pool under careful hygienic supervision. Lectures and lessons on topics adapted to the ideal administration of homes; pupils properly chaperoned to the best Musical and Literary entertainments in Boston, and to historical places in the vicinity. For illustrated catalogue, blank forms for application, or place on waiting list, address (mentioning this paper)

C. C. BRAGDON, Principal.



**CHURCH
CARPETS**

AT MANU-FACTURERS' PRICES. 658
JOHN H. PRAY & SONS Co.,
CARPETS AND UPHOLSTERY.
WASHINGTON ST.,
OPP. BOYLSTON ST.,
BOSTON.



REPORTS

of the

NORTHFIELD CONFERENCES

will be given this year only in
the summer issues of the

RECORD OF CHRISTIAN WORK

A Monthly Magazine of Religious Thought

Edited by W. R. MOODY

CONTRIBUTORS AND SPEAKERS FOR 1904

REV. O. CAMPBELL MORGAN
MR. ROBERT E. SPEER
REV. J. R. MILLER
MRS. W. A. MONTGOMERY
MR. MARION LAWRENCE
REV. CLELAND B. McAFEE

REV. A. T. PIERSON
MR. SPENCER-WALTON
PREB. WEBB PEPLOE
MRS. MARGARET SANGSTER
MR. E. P. ST. JOHN
REV. HOWARD W. POPE

REV. F. B. MEYER
MR. JOHN MOTT
REV. W. MERLE SMITH
MRS. MARGARET BOTTOME
MRS. M. G. KENNEDY
REV. LEN G. BROUGHTON

Subscription Price, \$1.00 a Year

Address

ECHOES SUBSCRIPTION DEPARTMENT,
RECORD OF CHRISTIAN WORK,

EAST NORTHFIELD, MASS.

The Northfield Echoes have been incorporated with the above magazine.

Lasell Seminary

For Young Women

Auburndale, Mass.

IN planning a system of education for young ladies, with the view of fitting them for the greatest usefulness in life, the idea was conceived at Lasell of supplementing the purely intellectual work by a practical training in the art of home management and its related subjects.

It was the first school of high literary grade to introduce courses in Domestic Science into the regular curriculum.

The results were so gratifying as to lead to the equipment of Experiment Hall, a special building fitted for the purpose of studying the principles of Applied Housekeeping. Here the girls do the actual work of cooking, marketing, arranging menus, and attend to all the affairs of a well arranged household.

Courses are arranged also in sewing, dressmaking and millinery; they are conducted on a similarly practical basis, and equip the student with a thorough knowledge of the subject.

Work of this nature makes no encroachment on the intellectual life, and Lasell has much to recommend it in this direction.

Its proximity to Boston makes it especially strong in Music and Art courses, and the Boston environment is especially valuable to students in these branches. Unusual advantages are offered in Organ department. A fine three-manual pipe organ has just been installed, and the teaching is done personally by one of the best of Boston organists.

Specialists preside in all branches, and the school is kept purposely small in number of students to insure the best individual results and a true home atmosphere.

Everything that a beautiful suburban location can offer for health, comfort and pleasure is secured at Auburndale — and Boston's wealth of educational advantages and historic interests but ten miles distant!

Lasell is well worth investigating. Many parents have written strong commendatory letters on the unusual quality of the school work.

For catalogue and information address

C. C. BRAGDON, Principal.